Education Issue

Volume LXXXVII No. 16 January 26, 1968 30 cents

commonweal

St. Charles Seminary Library
Carthagena Station
Celina, Ohio

DEATH AND AFTERLIFE • *What do they mean to students on a Catholic campus?*

John J. McMahon

• • • • • • • • • • • • • • • • • •

PRIVATE COLLEGES AND DUE PROCESS

James R. Giermanski

BERLIN'S BERKELEY

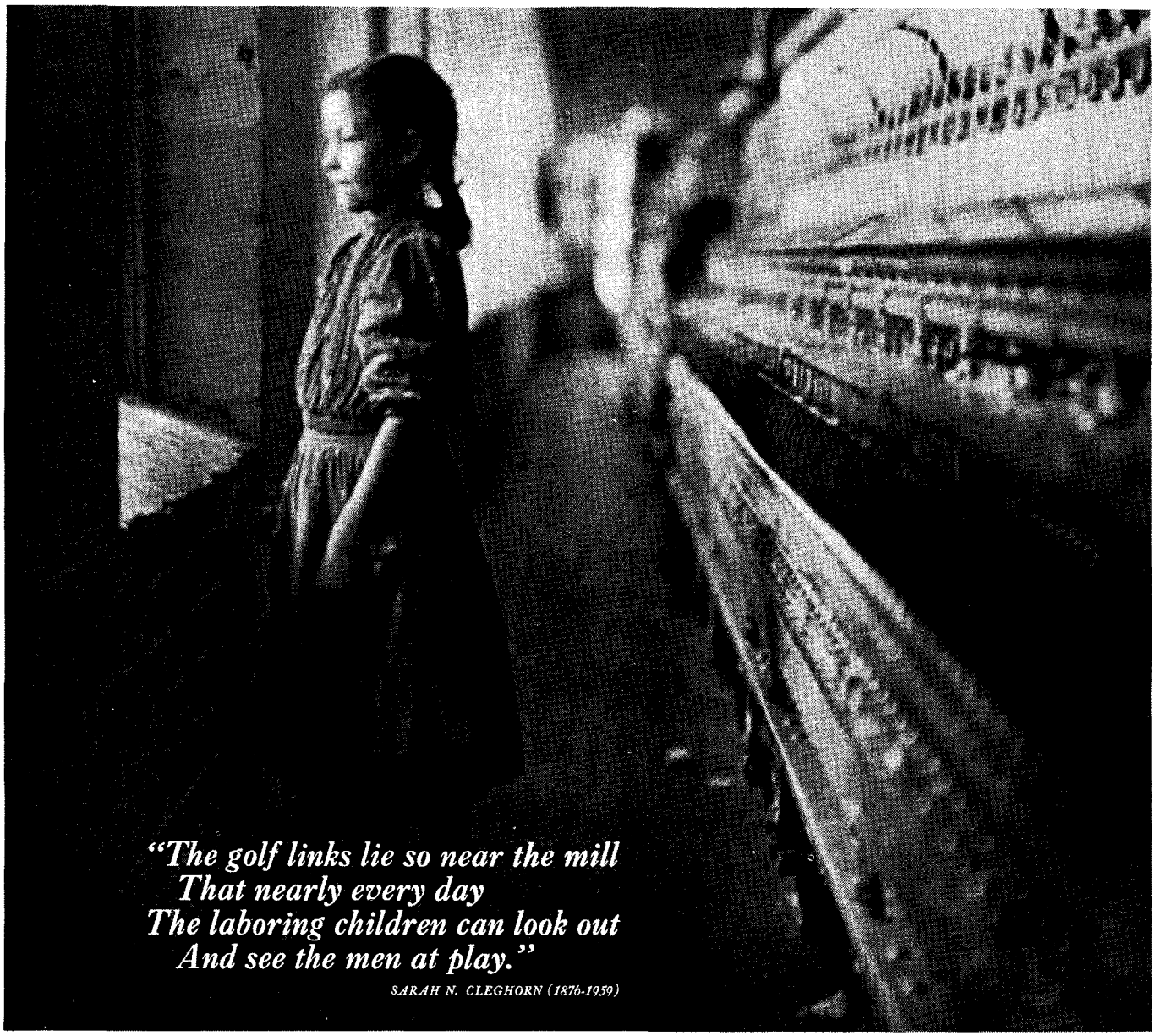
Keith Chamberlain

FALL OF A COMMUNIST CZAR

Matthew M. Mestrovic

A-3505 12-68
ST CHARLES SEM LIBRARY
CARTHAGENA STATION
CELINA OH 45822

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED


"The golf links lie so near the mill
That nearly every day
The laboring children can look out
And see the men at play."
SARAH N. CLEGHORN (1876-1959)

PHOTOGRAPH BY LEWIS HINE

She called it her "burning" poem. And it was. It helped ignite a flame of opposition to child labor throughout America.

"My quatrain was literally true," Sarah N. Cleghorn said. "The mill I wrote about actually stood in the midst of a golf course."

Today the American people owe a debt to people like Sarah N. Cleghorn and Lewis Hine, the photographer. Without her, one writer said, "the history of the United States would have been a different thing." Hine's photography, showing children working when they should have been in school, "was more responsible," the National Child Labor Committee said, "than all other efforts in bringing the need to public attention."

We, the 450,000 members of the International Ladies' Garment Workers' Union, are proud of Sarah N. Cleghorn and Lewis Hine. We are also proud of our union which has taken a leading part in the campaign to outlaw child labor and to improve wages and working conditions.

Our signature is the union label, sewn into women's and children's clothing. It is a symbol of progress made; and more progress to come

Look for it when you shop. Send for 64-page publication with many historic photos $1.00 from ILGWU, Union Label Dept., 275 Seventh Ave., N.Y. 10001. Dept. C-1.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Theatre Recording Society invites you to accept the David Merrick production of

MARAT/SADE

"...explodes and detonates without mercy... It is a spoken-word landmark." – *Cue*

ORIGINAL CAST ALBUM
of the Royal Shakespeare Company complete on three 12-inch, long-playing records.
REGULAR VALUE: $18.85

FREE

with your first selection as a Society Member

THE PERSECUTION AND ASSASSINATION OF MARAT
AS PERFORMED BY THE INMATES
OF THE ASYLUM OF CHARENTON
UNDER THE DIRECTION OF THE MARQUIS DE SADE
STEREO

◀ INCLUDED AT NO EXTRA COST!
Lavish production folio illustrating cast, Broadway stage production, historical background of MARAT/SADE. A collector's item, with over 30 photographs and engravings.

PLUS

Complete 116-page text of MARAT/SADE includes the music and lyrics to all 12 songs.

Now—enjoy the great works of the theatre from Aristophanes to Ionesco through the most brilliant performances ever recorded.

To receive at once your uncut, original cast recording of MARAT/SADE, on three 12-inch, long-playing records—mail the coupon at the right. This $18.85 retail value is yours—free—to introduce you to the benefits of membership in the Theatre Recording Society.

Share the opening-night jolt of MARAT/SADE

Richard Burton

John Gielgud

If you were lucky enough to be a first-nighter at MARAT/SADE, you will never forget the shattering force with which this play hit the unsuspecting theatregoer. Even critics emerged visibly pale ...and called it the most soul-shattering experience of their careers.

Now, this exciting adventure in "total theatre" has been captured for all time on superb long-playing records. Here in turbulent action, wry political satire, and bawdy Brechtian song, is the seething lunatic asylum at Charenton, presided over by the most fascinating lunatic of all... the Marquis de Sade. And every volt of opening-night electricity is brought to your living room by the same inspired cast that brought it to the Broadway stage.

Performing for you are exclusive, star-studded casts—available nowhere else!

A Broadway producer can rarely even hope to assemble on one stage the brilliant artists who perform for you, regularly and exclusively, through the Theatre Recording Society. For example, Laurence Olivier, Michael Redgrave, Joan Plowright and Sybil Thorndyke in Chekhov's *Uncle Vanya*...Siobhan McKenna, Cyril Cusack —and Ionesco himself—in *The Chairs*... Ralph Richardson and Anna Massey in *Cyrano de Bergerac*...Lee J. Cobb and Mildred Dunnock in *Death of a Salesman*. These great plays —and great artists—are typical of the superb productions available to you with membership in the Society. Each complete play is beautifully boxed and contains a lavish production folio. Some plays include the full text, handsomely bound as a separate volume.

Lee J. Cobb

Claire Bloom

Members save 33⅓%

Though Society's recordings sell for up to $24.80 per set at retail... as a member, you pay only the low price of just over $4.00 per record, plus a small shipping and handling charge. Your only obligation is to accept as few as four plays over the next year from the many offered. There is no extra charge for stereo.

Claim your free MARAT/SADE now—an $18.85 value!

Mail the coupon to receive your free 3-record set of MARAT/SADE... plus your first Society selection for which you will be billed later. (Select one of the three choices on the coupon.) If you're not completely delighted, you may return the shipment within 10 days and your trial membership will be cancelled without obligation. Mail your coupon right now!

FREE BONUS GIFT

If you act now! Your prompt reply will bring you Richard Burton's magnificent Caedmon recording of THE LOVE POEMS OF JOHN DONNE. Acclaimed by critics, this 12-inch, long-playing record, a $5.95 retail value, is yours to keep even if you decide to return MARAT/SADE after your free, 10-day home trial.

THEATRE RECORDING SOCIETY Dept. CM W-12
505 Eighth Avenue, New York, N. Y. 10018

Please send my free 3-record MARAT/SADE and my bonus gift, THE LOVE POEMS OF JOHN DONNE. Also send my first Society selection (chosen from those listed below) for which you will bill me later... and enroll me as a trial member. In addition to my first selection, my only obligation is to accept as few as four plays over the next year at the Society's low price of just over $4.00 per record plus shipping and handling. If not completely delighted, I may return my introductory shipment (keeping my free bonus gift) within 10 days and my membership will be cancelled without obligation.

Canadian and foreign prices slightly higher.

Name_____

Address_____

City_____ State_____ Zip_____

Please send my records in ☐ Mono ☐ Stereo

I have checked my first Society selection below:

☐ **Death of a Salesman,** Lee J. Cobb, Mildred Dunnock, Michael Tolan. **Member's price: only $12.90** (Retail price: $18.85) plus small shipping and handling charge.

☐ **Caesar and Cleopatra,** Claire Bloom, Max Adrian, Judith Anderson. **Member's price: only $8.90** (Retail price: $12.90) plus small shipping and handling charge.

☐ **The Glass Menagerie,** Montgomery Clift, Jessica Tandy, Julie Harris, David Wayne. **Member's price: only $8.90** (Retail price: $12.90) plus small shipping and handling charge.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEWS AND VIEWS

Ratings in the religious media of 1967's top stories in religion provide an interesting study in parochialism.

NC News Services' poll of Catholic editors settled on the Bishops' Synod in Rome as the year's number one story. The *Canadian Register* rated at the top Cardinal Léger's resignation to become a missionary. *Christ Weekly*, an ecumenical journal published in Japan, designated the United Church of Christ (Kyodan) statement confessing guilt and complicity for alignment with Japan's militaristic purposes in World War II. Staffers of *United Presbyterian* decided upon the new Confession adopted at the 179th General Presbyterian Assembly.

Less self-consciously, Church World News (Lutheran) cited Stanford University's scientific experiments in the creation of life in test tubes. And the Religious Newswriters Association selected as its "clear choice" the involvement of Churches in issues relating to the Vietnam war.

Religious journalism students at Syracuse University's School of Journalism voted for the exchange of visits between Pope Paul and Orthodox Patriarch Athenagoras. Stanley I. Stuber, director of Association Press, named Charles Davis' decision to leave the Roman Catholic Church.

If the number-one nominations seem unexciting, the reason may be that 1967 was a lean year for news of religious significance—which, indeed, it was, as a glance at the runner-up nominations confirms. The top-ten lists included stories of such marginal importance as Bishop Pike's seance, Dr. Cotesworth Lewis' Williamsburg sermon, James Kavanaugh's book and Svetlana Alliluyeva's defection (which qualified for nomination, it seems, because she stated that she "could no longer live without God in her heart").

Curiously, none of the lists that we saw mentioned the newsbreak by the *National Catholic Reporter* of the majority and minority reports of the papal birth control commission, an event which should have merited rating somewhere by someone.

•

Peace News, an independent weekly published in London, responded to Pope Paul's Dec. 15 pacifism/cowardice address with an open letter headlined: A PAX ON THE POPE!, and illustrated the letter with a photo of the Pope kissing a South Vietnamese flag.

•

Bruce Publishing Co. hopes to bust its image as a staid, conservative Catholic publishing house, with a Spring list that includes *Listen Pilgrim* by Christopher William Jones, *Ghetto Fever* by Father Thomas Millea of Chicago's Longwood area, *Time of Change* by Canadian Jesuit Frederick E. Crowe, and *Synod '67* by Gary MacEoin and Francis X. Murphy.

Bruce came near breaking into the four-letter-word club with *Listen Pilgrim*, but some last minute editing preserved its language virginity.

•

The California grape-growers controversy drags on, with one of the principal villains of the tension—Giumarra Vineyards Corp. of Delano—as adamant today as it was two years ago against unionization.

Giumarra, in fact, is using between 50-55 labels in order to peddle its fresh grapes, and thus beat the boycott being promoted by the United Farm Workers Organizing Committee, AFL-CIO; originally Giumarra used about five labels.

UFWOC, for its part, is intensifying its activities in the New York area, where about one-fifth of the grapes grown by Giumarra are consumed. Some 50 California farmers are currently picketing markets in the Bronx, Queens and other populous districts, asking shoppers not to buy any fresh grapes.

Unionists claim such a request does not work a hardship on growers who have signed union contracts, since most of the latter do not specialize in fresh grape sales and since there are other parts of the country, like Chicago, where their grapes can be satisfactorily marketed; in Chicago, the Chicago Fruit Auction has agreed not to handle scab Giumarra grapes.

If such an agreement could be reached with the New York Fruit Auction, unionists would have a strong whip hand over Giumarra. But thus far the union has had no success in that quarter.

Some of the labels under which Giumarra grape products appear are Grape King, Arra, Silver King, Tudor, Three Brothers, GVC, Sall-N-Ann, Mary Jo, Prosperity and VBZ.

Fresh grapes that can be eaten with an easy stomach are those of DiGiorgio and Goldberg.

•

It comes as a surprise that the U.S. bishops, through their legal department in Washington, have not entered an *amicus* brief in the case before the Supreme Court seeking an overruling of a Louisiana decision denying five children born out of wedlock the right to sue for damages in the death of their mother as the result of alleged medical negligence.

Traditional apostolic interests would seem to dictate Catholic involvement in the case. But the opportunity is slipping by. As of Jan. 8 no brief was planned by lawyers of the U.S. Bishops' Conference; arguments in the case will be heard in April.

Catholic abstention from the case is pointed up by the convincing *amicus* brief written by Leo Pfeffer and entered on behalf of the American Jewish Congress and the Episcopal Church, U. S. A.

There is, of course, precedent for the bishops to enter *amicus* briefs in court cases. The most recent that comes to mind is the brief in the Virginia miscegenation case. And at this writng episcopal signatures were being collected on an *amicus* brief (originating in Harrisburg, not Washington) in the open housing suit of Barbara and Joseph Lee Jones of East St. Louis. Maybe there's time yet in the Louisiana case.

JOHN DEEDY

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CORRESPONDENCE

Senator McCarthy

Chicago, Ill.

To the Editors: Jack Newfield's piece on Senator Eugene McCarthy (Dec. 29) borders on the banal. (The third paragraph is right out of English 102.) Surely, the Senator deserves better, whether Newfield demonstrates or not . . . To write "brand of liberalism" in order to attempt an analysis of an act determined from moral grounds is simply talk-talk. Maybe, though, as I and Mr. Newfield and others observe the Senator's campaign, we will conclude to something more "definite." But I don't think so. My guess is he won't campaign, in the usual way because his goal is not the usual. M. J. CALKINS

Laicization Roadblocks

New York, N.Y.

To the Editors: While not attempting to analyze in detail the article entitled "Trial by Laicization," by Peter Declan (Dec. 8), the Archdiocese of New York must interpose strong exception to that portion which refers to disinterest on the part of the Archdiocese in assisting individual members of the clergy who seek to be relieved of the obligations of the clerical state. Mr. Declan's article states that "The New York Archdiocese has adopted the policy of listening patiently to priests who want to marry or who have married, accepting their petitions and then filing them away." If the author is referring to the actual presentation of petitions by members of the clergy to proper authority in this Archdiocese, it can be unequivocally stated that this assertion is unwarranted by the facts and is entirely erroneous.

Mr. Declan's article further states that, despite a "backlog" of some thirty such cases, in over a year not one such case has been submitted for decision. While it is not the intention of the Archdiocese to refute the author's assertion with figures, it is necessary, and sufficient, to point out that absolutely no backlog of presented and ignored peti-

(Continued on page 513)

NEWS & VIEWS: 484 **CORRESPONDENCE: 485**
EDITORIALS: 485
FALL OF A COMMUNIST CZAR: *Matthew M. Mestrovic* **488**
STRATEGY AND MORALITY: *William V. Shannon* **489**
CATHOLIC STUDENTS LOOK AT DEATH: *John J. McMahon* **491**
STUDENT CIVIL LIBERTIES: *James R. Giermanski* **494**
BERLIN'S BERKELEY: *Keith Chamberlain* **496**
RECORDS: *B. H. Haggin* **502** ***THE SCREEN:*** *Philip T. Hartung* **504**
BOOKS: 506

JAMES O'GARA: *Editor*
DANIEL CALLAHAN: *Executive Editor* JOHN DEEDY: *Managing Editor*
PETER STEINFELS: *Associate Editor* OONA SULLIVAN: *Associate Editor*
ANNE ROBERTSON: *Editorial Assistant* JONATHAN EISEN: *Editorial Assistant*
MICHAEL NOVAK: *Associate Editor (At Large)* WILFRID SHEED: *Books*
JOHN SIMON: *Drama* PHILIP T. HARTUNG: *Movies* JOHN FANDEL: *Poetry*
ROBERT BARRAT: *Paris* GUNNAR D. KUMLIEN: *Rome* J. M. CAMERON: *Great Britain*
EDWARD S. SKILLIN: *Publisher*
JOHN BRUBAKER: *Advertising Manager*

COMMONWEAL A Weekly Review of Public Affairs, Literature and the Arts. Second-class postage paid in Philadelphia, Pa. Printed in the USA and published weekly, except biweekly Christmas-New Year's and July-September, by Commonweal Publishing Co, 232 Madison Ave, New York, NY 10016 MUrray Hill 3-2042. *Copyright © 1968 Commonweal Publishing Co., Inc.* *US and Canada, $9 a year. Foreign $11.*

DERIVATIVE DOGMATISM

Dominican theologian Edward Schillebeeckx, when he was in the United States recently for a series of lectures, commented that the American bishops lacked dynamism and that they seemed to be more on the side of minority trends of Vatican Council II than of progressive views. Nothing confirms the accuracy of this judgment more than the collective pastoral of the American bishops, "The Church in Our Day," which the bishops put forth as a "major doctrinal statement." The statement is not major and its doctrine is little more than warmed-over Vatican II material—sometimes not even that. Admittedly the statement is an attempt to provide leadership, and on this point the bishops are to be commended. However, at this advanced stage of the post-conciliar period, one hoped for something more than a scared cautiousness; one looked for optimism, but in its place is a nostalgia, latent but real, for docile yesterdays.

The bishops' statement defeats itself on several counts, beginning with its style. No one expects a committee of writers and counselors to produce a stylistic masterpiece, but it seems not too much to expect a document that accommodates itself to the mode of the people it addresses. Instead one is confronted with a document, which, except for occasional passages, is as baroque as a papal bull—which means, of course, that the statement will be resisted by vast numbers among those it is primarily intended to reach, priests and laity. The language of the older Church is shut out by today's Catholic.

But style, of course, is a matter of secondary importance in a document of this sort, and so it is not on that point that one makes objection. Far more substantive are problems in connection with concepts and emphases, beginning with the bishops' surprising rehabilitation of the proposition "Outside the Church, no salvation"—an issue on which the U.S. bishops were reading Leonard Feeney out of the Church short years ago, but now restored as one of those "seemingly harsh but nonetheless inescapable formulations of theological truth" in which "we are beginning to discover new meaning." Vatican II was careful to avoid that tendentious notion and accent instead the theme that Christ is at work in Churches and Communities beyond the visible borders of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the Catholic Church. The U.S. bishops' preference, however it may be qualified, for the dogmatism spurned by the Council testifies not only to the rigidity of their document, but has ecumenical implications quite unpleasant to speculate upon. In the larger view of inter-Church relations, the bishops thus leave themselves open to the censure which they dispense so freely in their pastoral, particularly toward their brother priests.

In addressing priests, the bishops conscientiously strive to establish rapport with the increasing number of troubled and questioning clergy, and at times one can almost feel their anguish over the state of clergy affairs. But the bishops are never quite totally convincing, and not just because their concern has a tendency to fluctuate between the condescending and the admonishing, but because it does not get beyond such simplistic solutions to clergy unrest as fraternity (this could not even save the Knights of Columbus) and pleas for immersion in the priestly apostolate, without recognizing that it is the pettiness of so much of that apostolate that accounts in great part for re-examination of the value of the priestly vocation. The bishops seem to sense their failure and deprecatingly lapse into invective, referring to unsettled priests as derelict, defectors and scandalizers—a tack that settles nothing.

Another flaw that must be laid to the pastoral is its timidness in pursuing directions pointed by the Council document it seeks to interpret and apply, the Constitution on the Church. Nowhere is this more apparent than in the discussion of infallibility and the top-heavy identification of the prophetic office with the episcopacy. The Constitution on the Church states clearly that "The Holy People of God shares also in Christ's prophetic office . . . The entire body of the faithful, anointed as they are by the Holy One, cannot err in matters of belief." The bishops concede the point that infallibility "somehow includes the witness of all the Church's people," but they seem much more anxious to head off the idea that belief is linked to "community consensus" than they are to take up the positive implications of the conciliar proposition.

The bishops' pastoral has other weaknesses, including a burdened and sometimes dated derivativeness (it rests heavily on Suhard, Newman, Maritain, Guitton, and even recalls Michonneau and Rosmini). But its ultimate failure may rest in its lack of confidence in the Catholicity and goodwill of those it addresses. Several days before the U.S. bishops issued their pastoral, newspapers in The Netherlands made public a response of the Dutch Hierarchy to a query from Rome on the orthodoxy of the faith in their country, in which the Dutch bishops expressed confidence in their people and affirmed their preference to be "pastors and shepherds and not tamers" of a living Church. The U.S. bishops unquestionably sought to act as pastors and shepherds, but, whether because of lack of confidence in American Catholics, clergy and lay, or because of traditional defensive instincts, they came through as tamers. American Catholicism deserved better.

SPACE BUS

At the end of the year the Defense Department disclosed some news that seems to have got lost in the holiday rush—at least if there was much in the way of editorial comment on the matter we managed to miss it. Readers will remember the flurry of excitement last fall following the disclosure that the Russians had developed a "fractional orbital bombing system (FOBS)" able to orbit over our heads while carrying nuclear bombs and almost impervious to early detection because of its low flight. This development in turn led conservative critics to damn Secretary of Defense Robert McNamara for failing to urge a full-scale, highly expensive anti-missile system to counter the Soviet threat.

Few Americans were comfortable with the notion of Russian warheads floating overhead, able to evade all but the newest and most sophisticated radar systems. Now, however, the United States has developed a weapon to make the Russians uncomfortable—a missile-launched spacecraft that can fly over enemy territory, dropping thermonuclear bombs city by city as it goes. Futhermore, the new weapon is quite flexible; it will also deliver all the warheads on one city if that is preferred. In all respects, then, the new weapon fits in with Mr. McNamara's reply to those of his critics who are demanding an anti-missile system; there is, the Secretary of Defense argues, no real defense against the new Soviet weapon except to have more weapons in our own arsenal. What Pentagon spokesmen call our "space bus" complete with multiple warheads is our definitive answer to the Russians, this time around at least.

In short, what we have here is another triumph for U.S. technology and, for all we know, the American way of life. Work remains to be done on the space bus, and originally it was not planned to release the news of our breakthrough so early. However, knowledgeable people say the decision to pass on the word that we can destroy many cities instead of just one with a single missile represents an Administration effort to restore the public confidence shaken by the Soviet FOBS. Funny thing, though: we don't really feel better.

A CARDINAL RESIGNS

In a way it is hard to imagine the Catholic scene without Cardinal Ottaviani. We're very willing to try, of course, but for what at least seems like a century Cardinal Ottaviani has been a fixture in Catholic life. The decision by Pope Paul to accept the 77-year-old Cardinal's resignation as pro-prefect of the Sacred Congregation of the Faith was often predicted, but we must confess there were times when it seemed that Popes would come and Popes would go but that Cardinal Ottaviani would stay in office forever.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Congregation which Cardinal Ottaviani headed was previously called the Holy Office, but its original title gives more of its true flavor: "The Sacred Congregation of the Universal Inquisition." The duty of this Congregation was and is to repel heresy, and Cardinal Ottaviani embraced this stern task with enthusiasm; when Pope Paul, in accepting the Cardinal's resignation, spoke of his "fervent and tenacious dedication," he was not exaggerating a bit.

For some time Cardinal Ottaviani's health has been failing, and he has been nearly blind for years. For those who see life as a struggle between "good" guys and "bad," the Cardinal posed a problem. All who know him agree on his personal kindliness, and his sincere dedication to the care of orphan children has long been well known in Rome. Indeed, his character in general is praiseworthy, beyond reproach. These facts, however, important as they are in evaluating the man, should not be allowed to obscure the truth about his role as head of the Holy Office. Cardinal Ottaviani is and has always been a determined conservative, to whom all change is anathema. It was not for nothing that he chose as his motto when becoming a Cardinal the phrase, *Semper Idem*—Always the Same.

Cardinal Ottaviani's name is inextricably linked with repression in the Church, with the banning of books and the silencing of authors, and with reason. To illustrate the point, one has only to remember a few of the distinguished theologians whose work was at one time or another barred. Among them were Fathers Yves Congar, Henri de Lubac, Karl Rahner, Teilhard de Chardin, America's own John Courtney Murray, whose work was later to form the basis of the Vatican Council's Declaration on Religious Liberty, and many more. How such men could be silenced was made clear in the sharp criticisms of the Holy Office delivered at the Council by Joseph Cardinal Frings, Archbishop of Cologne. The Holy Office, Cardinal Frings said, condemned authors without ever giving them a hearing or allowing them to explain their ideas—indeed, others at the Council said that many authors first learned of the condemnation of their work by reading about it in the newspapers. In such cases the Holy Office was both prosecutor and judge, although it should have been obvious that, as Cardinal Frings said, "No Roman Congregation should have the authority to accuse and condemn individuals who have no opportunity to defend themselves." That, however, was precisely what the Holy Office under Cardinal Ottaviani did.

In many ways, then, the whole of Vatican II was a debate over Cardinal Ottaviani, and from the beginning the aged Cardinal knew full well that it was his vision of the Church that was under attack. Throughout the four sessions of the Council he served as the spokesman for the old ways, lending his personal authority to this cause on the floor and maneuvering mightily behind the scenes. On both of these counts he was a formidable opponent, but in the end he lost and the forces of change and reform in the Church won. That victory was a large one, but it was not, of course, complete; the implementation of Council reforms throughout the entire Church, not least in the Roman Curia, was and is essential. In these reforms the removal of Cardinal Ottaviani from his post of power is only a single step, but it is one of great significance, both real, as demonstrated by the subsequent resignation of other aged Cardinals, and symbolic, as indicating that the Pope still plans to move ahead on reform. We wish Cardinal Ottaviani many happy years of retirement, but we are very glad Pope Paul has finally taken this important step.

THE SUPER BOWL

The point to be borne in mind about sports is that they mean something so long as they have no significance. That it is now possible to run the mile under four minutes, to swim 200 meters under two minutes, to score 100 points in a basketball game, and so on, are facts utterly without redeeming human importance. Therein, though, lies the charm of sports. When everything else is laden down with implications, seriousness, depths and heights, it is good for people to have useless diversions, capable of arousing great interest and great passion, but carrying no metaphysical baggage at all. After the tedium inspired

---

NEXT WEEK

In its Feb. 2 issue, *Commonweal* goes round the world. Bruce Detwiler, recently returned from Zambia and Tanzania, writes:

"A massive Sell South Africa campaign was launched about a year ago. Every South African going abroad is supplied with literature to tell the government's side of the story."

Michael McConnell, a former Fulbright teaching assistant in India, writes about village life in Uttar Pradesh:

"People sit lethargically, sip tea slowly, walk a little way, sit again. Eighty percent of the people in the villages have dysentery, which explains a great deal."

Thomas C. Bruneau writes from Brazil about mounting Church-State tensions:

"The government values the support of the Church . . . but judging from recent events this support is eroding . . . Large segments of the lower clergy and roughly 20 bishops (out of a total of 236) are trying to break the connection of Church-State concord."

Plus: reports on Soviet Muslims, divorce in Italy, television in France, intrigue (latest chapter) in the South Vietnamese military.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

by probing the cultural meaning of teenage long-hairs, it is a self-indulgent delight to talk about Wilt Chamberlain's goatee and Ben Davidson's walrus mustache. We need that.

But life, as we often have to remind ourselves, has its dark side. It's bad enough when the clean, blood-letting aggressiveness of football is dressed up with mindless moralisms about the value of team sports, developing leadership qualities and the Eton playing field business. But matters go from bad to worse when high commerce is brought in and souped up with civil rights and higher education. That commercial television can make piles of money from football games is fine; why not? But when it is suggested that the civil rights movement is that much the richer because Grambling College has been able to give deserving Southern Negroes the chance to make it through pro football; and when it is with equal solemnity contended that football does something good for colleges (creating a sense of community, and the like)—well, then, the symptoms of ponderousness are all there once again.

Yet we haven't reached bottom. That only comes when we introduce our war heroes before the big game, have them saluted by a brace of low-flying jets, and then have a band of some six hundred patriots bring tears to our 100 million or so eyes with the Star-Spangled Banner. That was the Super Bowl routine. You can't make something out of nothing much better than that; or ruin it much more either.

● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

CZECHOSLOVAKIA'S NOVOTNY

FALL OF A COMMUNIST CZAR

The most surprising thing about the downfall of Czechoslovakia's unreconstructed Stalinist boss, Antonin Novotny, is that it was so long delayed. Yugoslavia asserted her independence from Soviet domination in 1948, East Germany rose in revolt in 1953, Poland and Hungary had their revolutions in 1956, Rumania proclaimed a measure of freedom from Moscow several years ago under First Party Secretary Gheorghiu-Dej, and last year the Bulgarians sought to topple their pro-Soviet leadership in an unsuccessful coup. Of all the East European nations, Czechoslovakia had remained the most docile under Soviet dominion.

Even when Novotny was finally ousted this month as the party's first secretary, a post he held for 15 years, the change came about without major convulsions, through discussions and maneuvering within the top party councils, in a way reminiscent of changes of leadership in parliamentary democracies. As a concession to the Soviet leadership, the deposed Czech leader has been allowed to retain the Presidency—at least for now—underscoring again Czech caution and a desire to manage both the Stalinists within the party and the masters in Moscow.

Despite the niceties shown toward Moscow, the fact that Novotny has finally joined other discredited figures of East European Communism in the "garbage heap of history," to use Marx's phrase, confirms the continuing ebb of Soviet power in Eastern Europe, a process that has been going on for years. By 1968 even the cautious Czechs felt that it was safe to cleanse their leadership of the most obnoxious exponents of Stalinism.

Communism as a relevant ideology in Eastern Europe was buried in the rubble of Budapest 12 years ago. It has nothing new to say, nothing positive to offer to the peoples of Eastern Europe. Thus the conflict within the Czechoslovak party that culminated in Novotny's ouster was not so much a clash between partisans of democracy and totalitarianism, as between generations, between the pragmatic younger technocrats and party bureaucrats and the old party veterans who joined the movement in the pre-World-War-II period and were installed in power by the Soviet-managed coup of 1948.

The immediate cause of the change of guard was the stagnation of the Czechoslovak economy in recent years, the growing disaffection of the Slovaks chafing under Prague centralism, and the alienation of the students and the intellectuals. Novotny unsuccessfully sought to stop the evolution of the party and nation through a combination of partial concessions and the old Stalinist method of repression and coercion.

The force that finally toppled Novotny was not so much revisionism within the party as Slovak nationalism. The Slovaks, who constitute somewhat less than a third of Czechoslovakia's 14 million people, were incorporated into the centralist Czechoslovak republic in 1918. During World War II, Germany established a truncated, puppet Slovak state under Msgr. Tiso. At war's end, Slovakia was once again incorporated into Czechoslovakia and Tiso was executed by the Czechs as a traitor.

Alexander Dubcek, 46, the new first secretary of the Czechoslovak party, is a Slovak who repeatedly criticized the deposed Novotny for Czech chauvinism and neglect of the Slovak nation. As befits a Marxist country, the old nationalist antagonisms have been dressed up in new dialectical language, and are now presented in terms of a struggle for state investment funds. Dubcek, the first Slovak to become the top leader of Czechoslovakia, demanded that Slovakia receive 28 percent of the investment funds for industrialization. More significantly, some Slovak Communists have demanded the transformation of Czechoslovakia into a federation.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Despite a hurried trip to Prague, Soviet First Party Secretary Leonid I. Brezhnev was unable to prevent Novotny's downfall, any more than Khrushchev was able to intimidate Gomulka and the Polish Communists in 1956. Of course, Dubcek has credentials aplenty to prove his loyalty to the Soviet Union. He spent a third of his life in the Soviet Union, and his father, who migrated to Russia in 1920, was one of the Slovak Communists who took part in an unsuccessful rising against the Nazis in 1944. As soon as he became first secretary, Dubcek underscored that his country was "an inseparable part" of the Soviet security system. In return, the Soviet leaders, despite chagrin over Novotny's demise, gave their imprimatur to Dubcek and praised him in the Moscow press.

The developments in Czechoslovakia confirm that the most powerful force eroding Soviet domination in Eastern Europe is not aspiration for political democracy but the centrifugal nationalisms of the various peoples of the area. In a broader context the progressive retreat of Soviet power in Eastern Europe has its parallel in Western Europe, where France has challenged the leadership of the U.S., has refused to cooperate in NATO and has forced the withdrawal of American troops from its soil. In this sense, the Czechoslovak developments are part of a general European desire to overcome the rigid division of Europe into American and Soviet spheres. Many Europeans suspect that the two "super-powers" have in effect cooperated to maintain Europe's division.

Obviously, a genuine change in the political structure of Czechoslovakia and other East European countries depends on a disengagement of the U.S. and the Soviet Union in Europe, and the withdrawal of their armies, which have been quartered there for almost 23 years, since the end of World War II, a highly anomalous situation in modern history. But U.S. policy, particularly under John Foster Dulles, was opposed to disengagement and withdrawal. Dulles coldly rejected, for example, the imaginative proposals of Polish Foreign Minister Rapacki for the neutralization of Central Europe and the evacuation by both Soviet and U.S. troops. The rigid U.S. posture has thus been partly responsible for the relative slowness of the Soviet retreat from Eastern Europe and has encouraged Moscow to wage a determined rear-guard action against the evolution of the regimes in the area.

MATTHEW M. MESTROVIC

(Matthew M. Mestrovic is an Assistant Professor of European History at Fairleigh Dickinson University in New Jersey.)

● ● ● ● ● ● ● ● ● ● ● ● ● ● ●

NATIONAL AFFAIRS

STRATEGY AND MORALITY

The debate over Vietnam continues to overshadow all other issues before Congress and the country. And the character of that debate continues to resemble two trains passing on parallel tracks.

The opponents of the war argue in moral terms and the supporters argue in strategic terms. It is not easy to keep a dialogue going between these separate lines of thought, but politics necessarily has to take account of both morals and strategies since both have political consequences. No one has tried harder to reconcile these divergencies than that master politician, Lyndon Johnson. From the time of the first escalation of the war in the spring of 1965 which he accompanied, not with an oratorical call to arms but with the conciliatory Johns Hopkins speech, President Johnson has striven to appropriate the moral as well as the strategic arguments for his Vietnam policy. Nothing has evoked more fury from his critics and more charges of duplicity and doubletalk.

The struggle between Mr. Johnson and his critics is a contest for possession of those highly attractive, highly loaded words, "peace," "compromise" and "settlement." President Johnson is now, as he has been consistently for the past three years, willing to make peace through a compromise settlement. But if two negotiating parties are going to reach a compromise roughly halfway between A and B, they have to start out by agreeing where these two points are.

In the President's view, North Vietnam and the Viet Cong are not separable entities. Although the Viet Cong may have been in some respects autonomous when the rural violence began in South Vietnam a decade ago, it has for a long time now operated under the military and political direction of the Ho Chi Minh government in Hanoi. The enemy in Hanoi and the enemy in the Mekong Delta are one and the same. Under these circumstances, it really does not matter when the North Vietnamese began sending regular elements of its own army into South Vietnam. Its guerrilla forces—otherwise known as the Viet Cong—were operating there and were close to victory in 1965. The U.S. massively intervened to block that Communist victory.

We have achieved our immediate military purpose and have reversed the trend of the military struggle. We are now engaged in the slow, long-term struggle of breaking down the Viet Cong guerrilla apparatus in the South and freeing the countryside from Communist terror tactics. By its very nature, this is slow work that cannot be accomplished for several more years and may not be accomplished at all if the Saigon government fails to do its part effectively.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Now, starting from these premises, one has to ask what constitutes a compromise? It would be a return to the situation that prevailed from 1954, when the country was divided at the Geneva conference, to 1958, when the Viet Cong insurgency began. In short, the compromise would be that the Communists would have their half of the country and the non-Communists would have their half. No one argues that this is ideal any more than the division of Germany or Korea is ideal, but it is a compromise. As in Germany during successive Berlin crises and in Korea during the war of 1950-53, the Communists would once again have learned that they cannot overturn a non-Communist government by force or the threat of force.

Now, within this broad framework, marginal variations and adjustments are conceivable and possible. If in exchange for stopping the bombing of North Vietnam, the Communists were willing to cease their guerrilla activities in the South, peace would be possible. In working out that peace, and gradually reintegrating the Viet Cong members into the life of a peaceful, non-Communist South Vietnam, one could envisage arrangements which might here and there acknowledge Communists as village chiefs or which might trade some local political concessions as part of an amnesty for Viet Cong rebels. But these variations and adjustments would be worked out in the context of a non-Communist South Vietnam in which the over-all supremacy of the Saigon government was unchallenged.

The political supremacy of the non-Communist South Vietnamese is the essential American objective in the war. It was for this objective that the U.S. intervened massively in 1965 and it is the objective that cannot be compromised away. That is what General Wheeler, chairman of the Joint Chiefs of Staff, meant when he said recently: "Negotiation is not a face-saving device for abandoning the objectives we have been fighting for. It is a method for achieving our objectives."

If the U.S. merely wished a "compromise" in which the Communists and non-Communists would share power at the national level in South Vietnam, it could have had such a compromise in 1965. There would have been no reason to send 500,000 American troops in the first place. Such a compromise would obviously not last very long because the Communists, backed by the government in the North and employing terror to immobilize opposition in the villages in the South, would very quickly swallow up their non-Communist coalition partners. Only American military power can offset this Communist military power and block a Communist victory.

Such a victory does not matter much if one discounts the strategic implications. But as The (London) *Economist* observed in its year-end issue, "It begins to look as if a majority of Americans may be willing to accept that what has happened in Vietnam cannot be separated from what might happen in Thailand and Malaysia and even India if the Americans lose the present contest: that this is, in fact, the war for southern Asia."

Most of President Johnson's critics, however, are not interested in arguing the war in terms of power and strategy. For them, the moral issues are overriding. But most, though not all, of their criticisms of the war are standard pacifist criticisms that could be made of any war. The use of napalm, for example, has been blown up into a major propaganda point as if its use were a unique proof of the war's frightfulness. Yet napalm and related forms of jellied gasoline have been employed far more sparingly in Vietnam than in World War II. Fire bombs were rained down on Japanese and German cities in the last year of World War II; none has been dropped on Hanoi. Dikes and other major installations, whose destruction in North Vietnam would cause major civilian suffering, have not been hit. Bombing has been limited to military targets with civilian casualties only peripheral and incidental. When contrasted to the saturation air raids of World War II, this is a limited use of airpower. Napalm has been used in the fighting in South Vietnam against enemy soldiers. Some women and children have been killed and burned, but not deliberately and not in large numbers. Dr. Howard Rusk, the medical editor of the New York *Times*, has reported that, contrary to the anti-war propaganda, the overwhelming number of civilians needing medical treatment in South Vietnam are suffering from infection and routine illnesses, not from burns or war wounds.

There is also the plight of the refugees. But it is impossible to fight a modern war without producing refugees. The misfortunes that have befallen the Vietnamese refugees are not different in character from those that befell past refugees in wars in Europe and the Middle East.

Unquestionably, even one burned child is one too many and even one uprooted peasant family is one too many. But to argue from these individual horrors is to argue against all wars. If a commander-in-chief thought of the sorrowing widows and children, he would never order any troops into battle.

There are specific moral arguments against the war in Vietnam. Most of them cluster about the conviction that the U.S. is violating and deranging an entirely different culture, uprooting a family and village society that has existed for thousands of years. This is unquestionably true. But Ho Chi Minh and the Communists are likewise doing violence to the traditional culture. Vietnam, North and South, is, like much of the underdeveloped "third world," going through the ordeal of modernization that western Europe and the U.S. went through in the 18th and 19th centuries. Mass literacy, industrialization, urbanization, and rule by bureaucratic states with new technical resources would have transformed Vietnam even if there were no war. The war has speeded up the processes of change but it did not initiate them.

Vietnam, in short, is not the unique moral event that opponents of the war portray. WILLIAM V. SHANNON

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CATHOLIC STUDENTS LOOK AT DEATH

A failure of Catholic education, sermons, retreats?

JOHN J. McMAHON

In a recent philosophy class, I asked my students to write an essay on death: what they had been taught, and how much of it they now found convincing. Like most Catholic high school graduates, the students had little trouble retailing the conventional teachings, even down to identical illustrations in many cases. What they *thought*, however, was quite another matter.

First of all, some resorted to double-think. One or another of the traditional beliefs of their childhood has been undermined by their broadening experiences (such as those are in a Catholic university) as young adults reading, studying, conversing and evaluating. Since they reject the teaching but cannot reject "the Church" which teaches it, they find it convenient to classify their predicament as an instance of "the problem of Faith and Reason." For instance: "Granted that a man accepts these teachings on faith, his reason rebels against them." . . . "Belief in life after death is, for me, an irrational belief. This is not to say my belief is unjustified, but simply that my reason doesn't participate in the acceptance of it." The Acceptors of the traditional teachings, however, are likewise young adults living in an age and a society of radical revaluation of traditional beliefs. They must, therefore, present reasons (and not just appeals to authority) why the teachings of "the Church" are good-for-you. Four reasons are usually advanced.

First, the fear of the Lord is our best assurance of eternal reward. "Often merely the fear of hell is the Catholic's only guide in this life on earth. It makes him choose goals that will earn him reward after death." . . . "The thought of reward or punishment is what has an influence on my life. For instance, if I hated someone enough to kill him, I wouldn't do it because by this act I would immediately place myself in a state of eternal punishment if I should die."

Secondly, there is the vale-of-tears theme: "Life is a vale of tears, a rocky path strewn with obstacles and pitfalls. Death will be our victory." . . . "This world really *is* a vale of tears. I think the greatest scourge to befall this earth is man, and I wish to escape his sickening handiwork. The thought of death and the assurance of divine mercy is the Catholic's consolation in this life."

The third reason for accepting traditional beliefs is Pascal's famous wager-theory. "From the time my education began, I have been taught that certain things will insure a happy reward and all that after death. In most cases I have discovered that these things are also requisites for a smooth-running society. I have nothing to lose if I abide by most of the rules. If I do so, I will aid society and be happy ever after; and if there is no 'ever after' I won't have to worry about it since *I* will not be around to do so."

The fourth reason adduced for accepting the traditional beliefs about death and the after-life is the morally disastrous alternatives. Atheists, who reject a belief in the after-life and who therefore do not see this life as a preparation for the next, are condemned either to finding their entire fulfillment in this life (presumably in a hedonistic fashion) or, and this is the more logical position, to despair (preferably with suicide).

The final alternative, that of outright rejection, remains for those who feel that with the Acceptors as friends, they would have no need of enemies. The Rejectors fall into three groups. Inevitably, there is the angry-young-man whose exposure to the teachings of "the Church"

JOHN J. MCMAHON *is Assistant Professor of Philosophy at Marquette University.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

has been more than usually unfortunate. "In grade school I was completely brainwashed by the nuns. They told me absurd things like rich men will never get to heaven; the number of people who will get to heaven is equal to the number of faithful angels; and when you are dying and smell flowers in your room you will know that you are going to heaven. One manages to survive and outgrow such fairy tales." . . . "I have been taught all sorts of things about death, almost none of them authenticated, almost all of them belonging to the realm of speculation and conjecture which in the world of theology and philosophy masquerade for truth." . . . "Life is given us only on the condition of death. Some people seem to welcome it. Such faith deserves to die. After death, heaven—hell—purgatory. Seems like a game." . . . "My impressions? Terror none. Fear none. Knowledge none. Heaven, hell: who knows? My brainwashing of earlier years has lost its hold—employing the fear of the unknown to bring about 'good' behavior no longer works on me."

The second group of Rejectors are the non-Catholics who, after listening to their classmates' versions of the teachings of "the Church," are proud that they *are* non-Catholics. A Jewish lad writes: "Our after-life is not in a new world, but in the remembrances that our children, family and friends have of us after we pass away. The Jews have always been more concerned with this world than the next, and have therefore concentrated their religious efforts toward building a good world for the living. We are not motivated by the hopes of reward and fear of punishment. To the Jewish people, the reward for virtuous living is the good life itself." A Protestant gladly distinguishes himself from his fellow students as follows: "I do not think of death and a hereafter because *my* religion requires me to live the same life that yields fulfillment here as well as hereafter. In my religion, to live for Life satisfies the way I must live for Death."

I have no label to give the third and by far the largest group of Rejectors. They are those who are too honest to accept their childhood beliefs as solutions to adult problems; who are too concerned to play the facile game of double think; and who too intensely love their religion to reject it outright. They are the students with the deepest awareness of today's social and political problems. They have the highest ideals and have chosen the most demanding professions as their life work. Often enough they are daily communicants; occasionally they are "non-practitioners." I let two of them file the majority opinion:

"Frankly—and this may sound naive, silly and stupid to religious people—I get a deep satisfaction out of living. I do not view this life as a preparation towards the next. The day I was born I was given a command to *live* in this world, not sit around and wait in a church for the next. The other-world concept is too often an escape from facing my role as a human being and working to better mankind. I have my life to live here and if there's anything beyond the grave well, that's fine. But my primary concern, as a human being *and* as a Christian, should be this side of the grave." . . . "All through my schooling, death was said to be the time when we all left our fleshy prisons and flew up to an almighty God who reviewed our case histories and placed us in heaven or hell accordingly. All this now seems fantastically chimerical to me; the tendency is to put it in the file along with the story of Jonah and the whale. If I had been taught about death in terms of life, instead of in terms of the after-life, I'm certain it would mean much more to me than it does today."

The main tension between the "conventional" teaching on the after-life and the entirely sound instincts of today's young Catholics comes down to this: Can the Catholic, given his commitment to belief in an after-life, ever be a full-fledged citizen of this life? Or, put it this way: If one believes in heaven, and if heaven is seen as the fulfillment of human existence, will the things that are valued in heaven reinforce, shed light upon, and elicit a desire to work for those things which one instinctively values upon earth? The answer, in all honesty, is No. The students feel that the things they have been taught to value and anticipate in heaven are at odds with the things they value on earth. The Christian is, therefore, dedicated to this world in spite of his Christianity. His religion is a liability, not an asset.

In our discussions of an after-life, a girl became the class spokesman and rallying-point with the following comment: "In heaven you'll get what you want. But you won't want what you get." She went on to explain her double use of the word "want" as follows: "When I was a little girl, the thing I most wanted was a horse. So when I was told about the happiness of heaven I naturally asked, 'Will I get a horse when I get to heaven?' My teachers replied, 'No, because you won't want a horse when you get to heaven.' It was," she continued, "like discovering that I had just inherited $10 million only to find that a plague had wiped out every horse on earth." The lesson which made her parable a rallying-point is obvious: The rewards of heaven are non-barterable in terms of one's deepest earthly aspirations.

What are the deepest convictions and aspirations of today's young adults? That man is intrinsically corporeal; that he has the gift of freedom; that this gift is not to be squandered or exercised blindly but is to be used in behalf of his fellow corporeal beings in this world. Each of these convictions—and the aspirations to which they give rise—is contradicted by the notion of heaven which young Catholics feel they must profess.

In the first place, man is radically corporeal; he is a bodily-being-in-the-world (hyphenating is popular). Young adults are convinced of this as never before. A surprising number of students are able to cite the traditional argument: "the higher operations of the soul are intrinsically

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

independent of the organism; therefore the soul is immaterial; therefore the soul is indestructible; therefore, barring the possibility of God's annihilating it, the soul is immortal." Q.E.D. Again the schools have done their job of inculcating apologetics. And again the students are unconvinced. With Unamuno they feel that man is *el hombre de carne y hueso*. They want nothing to do with this bodiless soul which survives the grave, because a bodiless soul is not *them*.

Secondly—and this is the real stumbling-block—the students affirm, along with the existentialists, that man is free, man is freedom. This is man's greatest dignity and the source of his greatest joy. Heaven, on the other hand, is the place where man is confirmed in grace; where there are no more choices to be made. Heaven means stasis. And that is what every Christian is supposed to yearn for. Even the liturgy places the request on his lips no fewer than six times in the course of the Burial Mass (Introit, Gradual, Sequence, Secret, Communion, Post-

communion): *requiem aeternam dona eis domine*. Do a phenomenology of the funeral parlor and see if this is not the way Christians console one another: death is a blessing; it is just as well; the beloved's sufferings are over; he is with God; at peace; at rest. Rest. Stasis. Fulfillment. To the young, such a Heaven is precisely a Hell. They would rather be with Camus' Sisyphus eternally pushing the rock up the hill: such an eternity may be absurd and even miserable, but it is not stagnation. Sisyphus is their hero. He is free. He is a perpetually unfinished task. He is, therefore, still human; he is recognizably *them*.

Finally, the young are convinced that freedom must be exercised in love for their fellow-man. Such a love is no sterile velleity. Since their fellow-men are likewise bodily-beings-in-the-world, it may even be that the world must be remade before such love can become efficacious. Heaven, on the other hand, is a place where all of one's faculties are entirely absorbed in contemplating God; where there is no longer any giving or taking in marriage; where there are no longer any of the social units which have been our concern upon earth; where we shall live as angels. Yes, precisely. And, once again, for the young person about to marry, to begin a family, to enter the ranks of some union or profession, such a Heaven sounds more like a Hell.

At this point in the proceedings, a young nun in the class blew the whistle on all of her fellow-students. In most un-nunlike fashion she accused them of everything from gross exaggeration to sheer crassness. Her main accusation, however, was that they were tragically ignorant of everything worthwhile which has been written on the theology of death in the past 15 years.

The indictment is as true as it is tragic, but it must come to rest not on the students but on their 14 years of Catholic education, pulpit sermons and retreats. Nowhere was there the slightest familiarity with Rahner's *Theology of Death* or with any theologian who addresses himself to the problem of man's corporeality and who sees in the after-life not a break with the corporeal but an immediate release and expansion of man's energies for an all-corporeal relation with the entire universe. Nowhere was there any familiarity with those theologians (Ladislas Boros' recent *Mystery of Death* is an excellent example) who attempt to do justice to man's freedom by regarding Death as a choice, Purgatory as a growth, Heaven as a dynamism of free response. Nowhere was there any familiarity with those theologians (such as Gleason, *The World to Come*) who attempt to translate the entire discussion of death-judgment-heaven-hell-purgatory into the language of love, and who see the perfecting of the entire Mystical Body throughout all of time as intrinsic to the growth and even the heavenly happiness of each member. Nowhere (or, to be more statistical and less rhetorical, in only four papers out of 150) was there any mention of Christ.

The full flowering of the Catholic school system, in one sense then, has been worth the sacrifice poured into it by parents. The parents have paid, so the Carnegie report tells us, to have their children raised first and foremost to be "honest, truthful, and moral." They have gotten their money's worth. Or, if that sounds cynical, they have succeeded in raising perhaps the most generous generation of youngsters in history. But they have not succeeded in having the Catholic schools introduce their children to the "good news" of Christ: that by virtue of his Incarnation, their bodily-being-in-the-world can be wholly joyful while at the same time a wholly God-centered action; that by virtue of his Death and Resurrection, death shall have no more dominion; and that by virtue of their membership in his Church (no longer in quotation marks) they have been baptized into his Death and Resurrection so that their every action and suffering is intrinsically meaningful—each moment being an unrecoverable chance to make up those things that are as yet wanting or blemished in the Body of Christ.

Christianity is, willy-nilly, measured by those aspirations which each age finds most admirable: if, in such a confrontation, being a Christian is incompatible with being fully human, nothing else matters and Christianity stands condemned. I have barely hinted at ways of overcoming the version of Christianity which today's under-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

graduates have imbibed in their schooling (in pre-kerygmatic days, one would hope) and which is now embarrassing if not strangling them. I have not approached the ultimate humanist challenge: Is the essence of Christianity (and not any of its warped versions) at odds with dedication to this world? Have Nietzsche, Marx, Dewey, Sartre and virtually every great mind of the past century been forced to choose between the Church and man-in-the-world simply because a warped image of the Church was presented to them? Or is there something in the very essence of an eschatologically-oriented religion which constantly produces that warped image? These are questions which would demand another and far larger essay than this.

I conclude with the more moderate proposal for a moratorium on death-sermons. Since the students brought this rather lopsided emphasis of sermons to my attention, I have received 11 consecutive sermons on "the last ends" (and this is not the result of any one priest's obsession; due to summer travels, they occurred in two countries, six states, and nine different parishes. (The worst was the pastor who asked his congregation to pray that an elderly man, whom the census had uncovered as a non-practitioner, be stricken with cancer in order "to bring him to his senses" so that he might once again see how relevant religion is.) Or, barring a moratorium, I only request that each priest who gives a last-ends sermon ask himself one question: Do *you* believe what you're saying? Rest assured that at least half your congregation does not—or, rather, does not even care. ("Sermons on the topic of death hit me with about as much force as the topic of asexual reproduction in plants.")

I do not ask anyone to water down the message of Christianity. I do not suggest constructing dogma by majority vote. I do say that even if Christianity *is* eschatological, and even if there are many Christians who need their religion as a consolation for loss of loved ones or other earthly discouragements, surely there must be some room for the incarnational too. Today's young Christians are crying to hear about it.

Due process on campus

STUDENT CIVIL LIBERTIES

JAMES R. GIERMANSKI

"For a brilliant job of assuring that no stray thought or act goes unpunished, Moderator (*October,* 1967) *proudly presents this month's award for General Lack of Fiber to 'The Little Catholic College,' where 'in loco parentis' is the eleventh commandment."*

Perhaps the GLOF award should be altered to read "to the Private College" where always the "proper" action is "promptly" taken for the "good" of the student. In truth, with all the interest in new dormitories, new angles to insure survival, and lay boards of trustees for denominational colleges, remarkably little concern is yet given to the student and his relationship to the institution. Whether the private institution likes it or not, students do have rights and if the college will not grant them their due, the court most certainly will. When ". . throwing snowballs anywhere on campus . . . may incur expulsion," and when ". . . rain or snow is announced over the P.A. system, so that every student caught without galoshes may be given five demerits," it seems that the time has come to re-evaluate the disciplinary systems of private institutions not as exigencies of the situation permit but now as urgency demands, not only to improve the image of the private and sectarian college but also to keep pace with legal developments of this litigious age.

It is not uncommon, for example, to find that Catholic colleges, because they had failed to make known in advance what action would constitute grounds for dismissal, have already faced court censure. The current legal trend is quite clear with respect to state schools. In 1961 the U.S. Court of Appeals reversed the decision of the Federal district court upholding the dismissal of six Negro students from the University of Alabama. In limiting his holding to "public" institutions which are subject to the Fourteenth Amendment, Judge Rives stated that whenever "a Government body acts so as to injure an individual, the Constitution requires that the act be consonant with due process of law." Even as early as 1946, the Tennessee Supreme Court upheld the dismissal from the University of Tennessee of two medical students who charged that they were not afforded due process of law in that they were not given a chance to confront adverse witnesses and cross-examine them. The court held that due process of law was afforded the students by the University and was sufficient to satisfy procedural safeguards for the individual, signifying its prime requisite in dismissal proceedings. As recently as 1964, in *Carter v. North Carolina State Board of Education,* one sees the

JAMES R. GIERMANSKI *is dean of students at Belmont Abbey College in North Carolina.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

court's jurisdiction over state institutions and their obligation to dismiss a student only under due process of law. In this case student Carter was afforded due process and her dismissal was affirmed.

Fourteenth Amendment

But what about the student in a private institution who is not afforded the safeguard of the Fourteenth Amendment? Some writers conclude that by similarity to development in other areas of deep public concern it is entirely possible that the operations of private universities and colleges will be held to be within the purview of the Fourteenth Amendment. At present, however, no such adjudication can be unearthed. Nevertheless, according to Clark Byse in the *Journal of College Student Personnel,* "State courts have ample powers both to require procedural fairness in dismissal proceedings and to limit or, if necessary, to invalidate regulations or by-laws of private institutions that purport to authorize summary dismissal or otherwise restrict the student's right of a fair hearing."

Excluding constitutional requirements, is there any reason why the student in a private institution should not be guaranteed the same procedural safeguards as is his counterpart in public institutions? Is not the injury to the student similar, even though it is argued by Zachariah Chafee, Jr., that "pecuniary consequences of dismissal from a private school or college are less severe than those of dismissal from a public school or state university?" The college degree has become almost a prerequisite for success. The courts have, in recent years, even required divorced parents to provide for their children a college education, which in the past was not considered as part of a modicum of schooling. It must be realized that the personal injury to a dismissed college student could very well be worse than a prison sentence to a thief. A student in law school, for example, dismissed for cheating, will not be admitted to practice even if he does complete his legal education. The stigma attached to a dismissal will probably be borne by the student throughout his lifetime and may even prevent him from completing his education. Though a student in a private institution has no constitutional right to be there, the fact remains that it is a shocking state of affairs not to afford him the same basic rights extended to a pimp. It is just as shocking to see members of a faculty refuse the student the right of due process while they themselves are given the protection of not only the courts but the extralegal pressures of their professional association against a possible offending institution, even though the latter may not have breached its contract.

The private school is not, however, bound only in conscience to grant due process to its students. There seems to be adequate evidence to demonstrate the legal obligation of the institution through cases on Equitable Relief and Contractual Due Process. Since objections to recovery of damages do not apply to an injunction or a declaratory judgment, equitable relief is available. And, as Chafee has written, "the fact that a private association such as a college, is incorporated may be held enough to permit the use of mandamus to compel the performance of its corporate duties."

Since the private institutions of higher learning stand to some extent in *loco parentis* toward minor students, the nature of its relationship to parents, and students who have reached their majority, is *ex contractu.* It has all the powers necessary to adopt reasonable rules and regulations for its own government. These become part of the contract, and the student or parent at the time of enrollment implies an agreement to comply with them.

The courts evidenced the idea of the student institution relationship as *ex contractu* in the 1928 case of *Anthony v. Syracuse University.* Miss Anthony was dismissed summarily without expression of cause except a vague statement stating it was understood that she had caused trouble in the Greek-letter sorority house where she lived. The University catalog carried the following statement: ". . . In order to safeguard its scholarship and its moral atmosphere, the University reserves the right and the student concedes to the University the right to require the withdrawal of any student at any time for any reason deemed sufficient to it, and no reason for requiring such withdrawal need be given." The Onondaga County Supreme Court ordered reinstatement of the student, but the appellate court reversed the decision, holding that even though the University could not dismiss a student arbitrarily or without reason, the onus was on the student to show proof that her dismissal was not for "moral atmosphere," the reason stated in the catalog. The case, then, imports the requirement for due process prior to dismissal even though the responsibility was placed on the student to prove her innocence. The courts gave Miss Anthony the right to be heard by testimony or otherwise and the right to controvert by proof every fact which bears on the question of right in the matter involved. If any question of fact is conclusively presumed against a party of a contract, this therefore cannot be due process of law unless the student is given a right to defend himself at a hearing. And in this case, the University conclusively presumed her guilt without a hearing.

Whether the private college and/or university likes it or not, its actions with regard to dismissals will necessarily be reviewed by the courts with more regularity. It must be able to show that procedural due process was afforded the student. It is a sad commentary that private institutions have to be forced to grant to their students what is only fair and just. Procedural safeguards in dismissal proceedings should not have to be imposed upon the private institution.

What is the "due process" which students should have? Does it necessarily have to be what Judge Rives holds,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

namely ". . . specific charges and grounds . . . names of the witnesses against him . . . oral or written report on the facts to which each witness testifies . . . opportunity to present . . . his own defense and to produce either oral testimony or written affidavits of witnesses in his behalf . . ."? The American Association of University Professors states that "the faculty has an obligation to see that students are not disciplined for alleged misconduct without adequate procedural safeguard." It suggests the following: a) notice of conduct subject to discipline; b) conduct of investigation preliminary to formal charges; c) notice of charges; d) no alteration of student status pending final action; e) hearing; f) appeal.

Louis Joughin says, "Basically, academic due process is a system of procedures designed to produce the best possible judgments in those personnel problems of higher education which may yield a serious adverse decision . . . What is sought after is a 'clear, orderly, fair' way of making a decision; it is desirable to provide the individual with 'procedural safeguards' or 'procedural guarantees'; more pallidly, there should be 'normal dismissal proceedings' . . ." It seems that whatever procedural techniques are adopted, they should be adversary in nature, and yet not strictly punitive in technique; objectively fair and impartial and yet warm and understanding. The process should teach. It is encouraging to read the Jesuit Educational Association Workshop Proceedings of 1965 and review American Association of Colleges and AAUP statements on academic freedom and due process. The Jesuit proceedings produced the following suggestions: a) that there should be a hearing; b) that there be student representation on the judicial board with the power to express their point of view; c) that the accused be given the opportunity to appear before the board; d) that evidence and records be kept on file for review; e) that publication of the decision, if necessary, should be done in a way to preserve the reputation of the student; f) that the hearing shall not be discussed by members of the board outside of the hearing itself; g) that if necessary a written notification be given to the parents prior to public announcement; h) that advice of a lawyer in local court practice should be sought and his procedural advice followed.

The National Association of Women Deans and Counselors, in a suggested response to the AAUP statement on faculty responsibility for the academic freedom of students, comments that the student in private institutions, like his colleagues in public institutions, is ". . . entitled to an understanding of the precise charges brought against him, the procedural channels which will be used, his own rights and privileges under the circumstances, and his obligations to the college or university."

The point is that the "private" institution is in reality not so "private." Its procedures must be able and ready to stand up against the scrutiny of the courts, which, when called upon, will take a very discerning look into the equity of dismissal proceedings. The establishment, use and concurrent review of judiciary functions are necessary for equitable disposition of disciplinary cases shielding the student against the possibility of unjust, arbitrary, capricious and unilateral action.

How free is Berlin's Free University?

BERLIN'S BERKELEY

KEITH CHAMBERLAIN

In the past three years there has been a marked increase in political awareness and activity among West German students. The center and source of most of this activity is not in Hamburg, Munich or Bonn but in West Berlin, specifically in West Berlin's Free University. There the contradictions and ills of West German society are most clearly perceived and there the response in the form of radical political action is most advanced.

The politically aware students of Berlin share with their West German colleagues deep concern about trends and taboos in West German society and hypocrisy in establishment politics. Two specifically German issues are particularly important to them. One of these is the problem of the so-called "emergency laws."

The emergency laws are designed to complete and implement West Germany's sovereignty vis-à-vis the occupying powers, who now as friendly allies are still on German soil. They would give ultimate authority to the West German government in case of any national emergency. In the eyes of their critics, mostly intellectuals and some labor leaders, the emergency laws not only promote a dangerous war psychology but threaten to create a para-military society which seriously abridges constitutional rights and threatens political dissent already in peacetime. Perhaps most depressing for those who oppose this emergency legislation is that the first set of these laws was passed very quietly by the parlia-

KEITH CHAMBERLAIN *is a Presbyterian clergyman working in an inter-denominational service program in Berlin.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ment and that the overwhelming majority of the West German population was not in the least offended or concerned.

Another problem complex which frustrates West German students is the position of their government in the German question. The Federal Republic claims to be the sole legal successor to the undivided Germany during the Third Reich and insists on referring to the German Democratic Republic in East Germany (GDR) as the "East Zone" or "Middle Germany." Pending a peace treaty the Federal Republic also refuses to recognize the present east border of Germany on the Oder-Neisse line. Most politically involved students consider this policy at best to be an anachronism. But they know that any criticism of the myth of reunification (a myth since the Paris Treaties of 1955) means breaking a national taboo and that such criticism will be either ignored or considered pro-Communist by the public communications media. Accordingly, politically active students are largely unable to find a meaningful involvement in the German question.

In recent years the situation of the third world and its relationship to the developed world has become one of the burning issues of German student political involvement. This started with the Algerian war and has reached a peak in protests against the war in Vietnam. It is no accident that the best book on Vietnam to date in German was written by two students from the Free University. The occasion for the greatest outburst of student political activity in the history of the Federal Republic was connected with a visit in West Berlin by the Shah of Iran.

Before one can understand what the students want in the way of academic reform, a few things must be understood about the condition of the German University. "The German university is not in a crisis but rather in a condition of complete decay. This can only be changed through a revolution." This opinion was not offered by a student leader but by a prominent, respected professor of political science who is in no sense a radical himself.

The German universities are extremely overcrowded. The ratio of students to teachers is nearly three times as high as in the United States and over four times as high as in England. The percentage of the gross national product spent on education compares favorably to that of the United States and other European countries, including the socialist countries, but libraries and institutes are poorly equipped. And while university attendance has sharply increased since World War II the investment in education has lagged.

In a German university there are, roughly speaking, three social classes. On the top and with individual exceptions, quite inaccessible for students, are the professors. There are too few of them, they are not highly paid and they tend to have a pronounced professorial class consciousness. At the bottom are the masses of students, some of whom receive scholarship aid from the state and therefore are often considered by the general public to be free-loaders. They suffer from the lack of adequate facilities, insufficient contact with their teachers and from the general chaos of the German university. In between the two is the so-called *akademische Mittelbau*, the academic middle structure. These are the *Assistenten*, many of whom would be assistant professors in an American university. In their potentially most formative and fruitful years for research and teaching they assist older professors, on whom they are dependent, carrying their books, writing their book reviews and remaining discretely docile until they too become professors. They are not organized and are one of the signs of a crying need for academic reform.

Since its establishment in 1948, with the substantial support of American money, the Free University has understood itself to be a model of freedom and democratic self-government. It was founded as a "community of teachers and students" and the "Berliner Modell" is well known throughout West Germany. According to the charter of the FU, students are expected to take an active part in the life of the university. They are to be represented in all governing committees of the university and are expected to run their own affairs through a responsible student government. This was a revolutionary idea for a German university and is only explained by the fact that the FU was founded by both students and professors who considered themselves refugees from the authoritarian social university of East Berlin.

The student government at the FU, as in all German universities, is based on a parliamentary system. Each of the faculties elects legislators to a *Convent* or student parliament and the *Convent* in turn elects an executive body called the *Allgemeine Studenten Aussehuss* or AStA. Student government is potentially more than a sandbox affair in West Germany and this is particularly true for the Free University. The political student organizations do not think and act completely apart from the student government as is often the case, for example, in the United States. In contrast to the Free Speech Movement in Berkeley the brightest and most articulate students in Berlin are either in the student government or closely related to it.

In the early years of the FU the student government frequently expressed its opinion on matters of national policy. In 1951 it spoke positively of Adenauer's reunification policy and in 1952 declared that the European Defense Community was also a student problem. Abuses of academic freedom in the GDR were frequently censured. Extra-university political activity by the students was welcomed in Berlin as long as it provided no real dissent. The public attitude began to change in 1958 when students started to dispute the desirability of atomic weapons in any form for the Federal Republic.

It is no mere coincidence that in the summer semester of 1958 the first attempt was made by the *Rektor* (rough-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ly comparable to the chancellor of an American university) to control the public speech of the AStA chairman. Since then the administration of the university has played an increasingly authoritarian role vis-à-vis the student government. The tension was increased when students in the sixties assumed a dissenting posture toward the wars in Algeria and Vietnam. Any criticism of the allies —"our friends and protectors"—is a particularly bitter pill for West Berliners to swallow and the estrangement between students and West Berlin's population sharply increased during the sixties.

One of the main reasons for hostility toward students on the part of the Berliners is the local daily press. Over 70% of the newspapers printed and distributed in West Berlin are controlled by the publishing house of Axel Springer. The Springer press pursues an intensive cold war line and has for years bitterly attacked student political involvement. The rest of the West Berlin papers are not much better and some refer to them as the "voluntary Springer Press." All of the papers boycott the political cabaret artist, Wolfgang Neuss, in their announcements of cultural events because his dissent is not the kind that is accepted in West Berlin.

In short, the population of West Berlin has been subjected to an almost hysterical anti-Communist indoctrination for over 20 years. There was a time when this anti-Communism had a functional meaning, although it was never unambiguously correct. Today it is a self-defeating ideology and West Berlin is in no sense the successor of the old liberal Berlin of pre-war days.

The "Berliner Modell" was realized only to a very limited extent. The discrepancy between the myth and the way the FU is really governed became increasingly clear to students in recent years. Since the summer semester of 1965, this discrepancy led to many instances of open conflict.

In January 1966, for example, Berlin students demonstrated in the center of town against the American involvement in Vietnam. A reasonably orderly demonstration involving about 2,000 was carried through. Following this demonstration a group of about 200 gathered before the *Amerikahaus* (the USIA center), lowered the flag to half-mast and hurled approximately 10 fresh eggs against the building. (Two were apparently saved for breakfast the next morning.) The Berlin establishment was indignant. An incensed Berlin press, failing to differentiate between the official demonstration and the episode at the *Amerikahaus*, called for decisive punitive action against those rowdies, who had the gall to insult their American friends and protectors.

On February 16, the last day of the semester, the Academic Senate issued a new set of rules pertaining to the use of rooms in the university for programs of a political nature. They concluded that since the political science department already offered lectures in this field the rooms of the university should be reserved for scholarly and musical programs and for official ceremonies of the universities. Since most of the students were already on their way home for the two-month vacation between semesters, there was little prospect for an immediate protest in the form of direct action. But a group of representatives of all the politically involved organizations did meet at the center for the *Evangelische Student-engemeinde* (the Protestant student movement) and voted to establish an action committee, with a structure roughly parallel to that of Berkeley's Free Speech Movement. They resolved to work for the withdrawal of the recommendations of the Senate. They worked in close cooperation with the student government and the AStA resigned.

Formally the Academic Senate only advises the *Rektor*. In practice the *Rektor*, who is usually in office for one or two years, seldom acts against the recommendations of the Senate, of which he is a member. In this case the resistance to the Senate's position was so massive that the *Rektor* decided to "interpret" the Senate's recommendations a few weeks later. Of course the students could continue their programs directed toward political education, he argued. The recommendations were only intended for extremists and the *Rektor* would reserve his right to judge from case to case whether he would cancel such programs. The students saw little chance of overthrowing the *Rektor*'s position in a court of law and the student government returned to its tasks pending the next crisis. The action committee, which had posed a real power threat to the administration, ceased to meet although its demands were never fully satisfied.

An uneasy truce, punctuated by lesser episodes of conflict, prevailed during the winter semester of 1966-67. During the summer semester the faculties of law and medicine announced that in accordance with the recommendations of the *Wissenschaftsrat* a forced exmatriculation after eight semesters was to be introduced. The *Wissenschaftsrat* is a committee appointed by the federal and state governments to make recommendations for the universities and the state governments. It has no binding powers and tends to represent conservative thought in academic and government circles. The decision to introduce a forced exmatriculation was taken without consulting those most immediately affected, namely the students.

Students protested immediately against the decision itself and against the fact that it was made without consulting them. In their judgment the forced exmatriculation ignored all the underlying reasons for the perceptibly lengthening period of study in recent years, such as the shortage of teachers, overcrowded classes, insufficient advice on courses for beginning students, poor libraries, in short, the general lack of resources and of rational organization and planning in the German universities. Longstanding, carefully prepared suggestions for academic reform by the students were ignored. It was also feared that

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

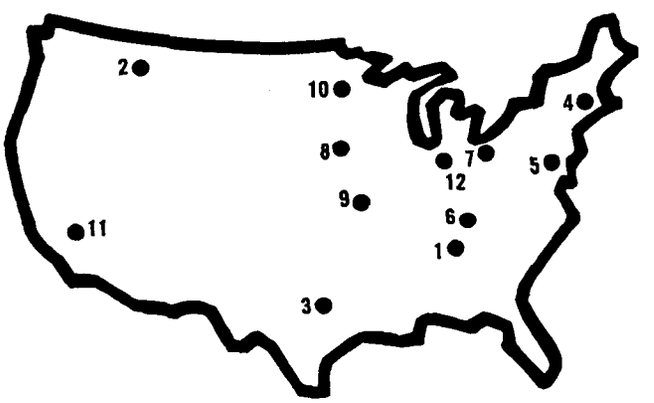
TWELVE DISTINGUISHED CENTERS OF LEARNING

The nation's twelve diocesan colleges are distinguished centers of learning where personal attention abounds. The relationship of faculty to students is real and meaningful. The ratio of students to faculty is small.

Reflecting the diversity of modern life and the freedom of academic choice, these colleges provide diversified faculties combining priests, religious and laymen.

The colleges are the result of the vision of the people of twelve dioceses, but enrollment is limited to no geographic boundaries. Students come from every state and many foreign countries.

Graduates from these centers of learning win a proportionately large share of national scholarships. They are welcomed in graduate schools across the nation as students who have sharpened their view of themselves and of the real world about them through a liberal education.



COEDUCATIONAL

1. Bellarmine College
   Louisville, Kentucky 40205
2. Carroll College
   Helena, Montana 59601
3. University of Dallas
   Dallas, Texas 75061
4. Sacred Heart University
   Bridgeport, Connecticut 06604
5. Seton Hall University
   South Orange, New Jersey 07079
6. Villa Madonna College
   Covington, Kentucky 41011

FOR MEN

7. Gannon College
   Erie, Pennsylvania 16501
8. Loras College
   Dubuque, Iowa 52001
9. St. Ambrose College
   Davenport Iowa 52803
10. College of St. Thomas
    St. Paul, Minnesota 55101
11. University of San Diego
    San Diego, California 92110

FOR WOMEN

12. St. John College of Cleveland
    Cleveland, Ohio 44114

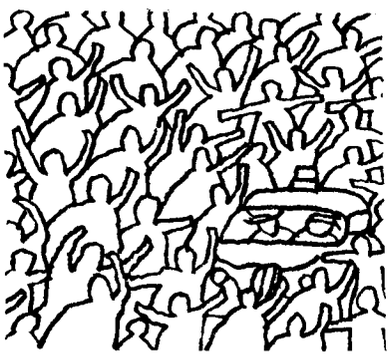
Inquiries welcomed. Address Registrar of individual college.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the measure was directed against politically active students, who sometimes postpone their exams in order to take part in student government.

The parliament of the student government decided to put the question to the entire student body in the form of an *Urabstimmung,* or referendum, a measure infrequently used but provided for in the charter. The *Rektor* then forbade the *Urabstimmung* with the argument that it had nothing to do with student self-government. A legal appeal failed because the court did not consider itself competent to decide one way or another.

On June 21, a meeting of all faculties was called to protest against the forced exmatriculation and against the cancellation of the *Urabstimmung.* They decided to hold a demonstration the following day during a meeting of the Academic Senate. The next afternoon almost 4,000 students, a quarter of those attending the FU, gathered in front of the Henry Ford Building where the senate was meeting. The demonstration presented a number of



demands to the *Rektor* and Senate. The *Rektor* was asked to either explain or withdraw hostile remarks he had directed against the Chairman of the AStA. They further demanded that the forced exmatriculation be immediately rescinded and that the still existing guidelines for the use of rooms in the FU be canceled.

A representative was sent to the senate meeting to invite the *Rektor* and senate to address the students. They declined to do so and the students voted to move into the building for a sit-in. Again they sent their representative and this time the *Rektor* appeared with several members of the Senate to speak briefly to the students. He asked them to leave the building and promised to meet with members of the student government within the next ten days. The students discussed the *Rektor*'s suggestion and then insisted on public debate on the problems, being tired of decisions made by small groups behind closed doors. Telegrams of support began to flow in from professors and from other student governments in the Federal Republic.

At about 9:30 p.m. the sit-in became a teach-in. Several professors, assistants and students, who were experts on questions of academic reform, led a discussion which lasted until 12:30 a.m. The senate meeting had ended at 10:00 p.m. with the announcement that the guidelines for the use of rooms in the FU had been canceled.

This was the most successful mobilization in terms of numbers, discipline and public relations in the history of the FU. Even the conservative West Berlin press spared the usual adjectives it reserves for students. But the university authorities ceased to be impressed once the immediate pressure was off. A commission on academic reform had its student quota cut, its work has been largely ignored and the forced exmatriculation is still in effect in the faculties of law and medicine.

The greatest explosion in the history of the FU came in the summer of 1967. On June 2, the Shah of Iran was received with much ballyhoo as an honored guest in West Berlin. He was described by the local communications media as an enlightened leader who together with his beautiful empress is struggling for democracy and social justice as well as modernization in his exotic land, an assertion which bears little resemblance to the truth.

Persian students studying in West Berlin and several thousand German students were prepared to demonstrate against the Shah. The Shah made a public appearance before the city hall at noon. The anti-Shah demonstrators shouted slogans from behind barriers several hundred feet away. Suddenly, to nearly everyone's surprise, two city buses drove into the area, in front of the demonstrators, and about 80 Persian, pro-Shah demonstrators got out. They cheered and waved signs of welcome for the Shah as he entered the city hall and then turned violently on the student demonstrators behind the barriers. Using the sticks from their signs and reportedly in a few cases small steel pipes, they attacked the students for several minutes while the Berlin police serenely watched. After nearly ten minutes the police finally moved in between the two groups and arrested two of the students. The professional Persians, it was learned later, had been hired at 80 marks a day to follow the Shah on his visit in the Federal Republic and cheer him wherever he appeared. A number of the pro-Shah Persians were from SAVAC, the Iranian secret police.

A second and much bloodier encounter occurred in the evening in front of the German Opera House. This time several thousand demonstrators and observers were present. Again the professional Persians were given a privileged place although they played only a minor role on this occasion. Several eggs, tomatoes and a few stones were thrown from the crowd. To what extent they were a response to police harassment or preceded it is not entirely clear.

After the Shah was in the opera Mayor Albertz gave the order to disperse the demonstration. Since "The Magic Flute" lasts about two and one half hours, and since the crowd would in any case have dispersed of its own accord, the police had plenty of time and favorable conditions for carrying out the order. Nevertheless they

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

apparently felt that it was time to make a public example. Without issuing any warning on the loudspeakers, policemen, swinging billyclubs, waded into the defenseless and non-threatening crowd. Policemen in groups continued to beat and kick those lying helpless on the ground and even some who were unconscious.

Around 20 students were hospitalized, some with serious injuries. One student was killed by a shot in the back of the head. The authorities tried to hide the nature of his death, announcing at first that he had died of a skull fracture. Three official versions of how he was shot were passed on before it was admitted that a plain-clothes policeman had shot him from behind with apparently no provocation.

The death of Benno Ohnesorg and the support of the police action by the West Berlin political establishment became the occasion for the greatest political mobilization of students in the history of the Federal Republic. A week-long strike was declared at the Free University and shorter strikes followed in numerous West German universities. Thousands of students from all over West Germany attended the funeral of Benno Ohnesorg in Hanover and approximately ten thousand remained through the afternoon and evening for a political evaluation of the events in the form of a lively, seven-hour teach-in.

Dismantling Oligarchic Authority

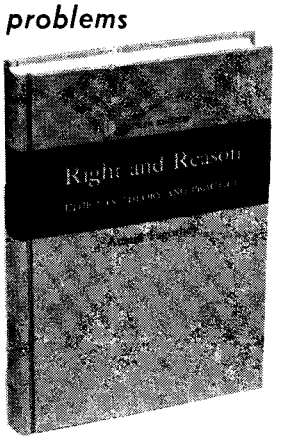
At the Free University work committees to deal with such matters as legal questions and public relations were set up and hundreds of students, who were never before active, suddenly became involved. A devastating analysis of the reaction of the press in West Berlin was prepared. Eyewitness accounts, films, photos and tapes were gathered and sorted as documentary material. The program for a "critical" or "counter university" has already been planned for the next semester. This project like many "free universities" in the United States will experiment with newer pedagogical methods and cooperative research, both sorely lacking in the German university system. It will also try to initiate the process of interdisciplinary studies.

The main concern of the political leadership at the Free University now lies in keeping the newly politicized students involved. Many will of course go back to their old behavior patterns when everything returns to "normal," although it is worth noting here that the interchange between political commitment and the learning situation in the university can be extremely fruitful for the student; it is no accident that in both Berkeley and Berlin the politically committed are good students. But the success of a truly democratic university depends on the *engagement* of large numbers of students, and there is some uneasiness among the activists because the majority of the politically involved students tend to come

ethics

FOR TODAY'S STUDENT

in a carefully updated new edition that effectively adapts traditional philosophy to current problems



New 4th Edition!

RIGHT AND REASON

Ethics in Theory and Practice

The moral questions involved in such current controversial issues as the war in Viet Nam, civil demonstrations, the use of psychedelic drugs, etc., are of vital importance to today's student of ethics. He is directly involved and he is seeking answers. The thoroughly revised and updated new 4th edition of RIGHT AND REASON, Ethics in Theory and Practice, by Father Austin Fagothey, S. J., is truly the ethics textbook for *today*. This important text effectively relates ethics to such current issues and helps the student gain a balanced philosophy of moral living.

Based primarily on Aristotelian-Thomistic philosophy, it adapts traditional learning to today's problems and opinions, successfully combining traditional views with new insights, and theoretical principles with practical, timely applications. Dealing with current issues of vital interest to students, this new edition fairly and objectively discusses ethics in relation to such areas as: narcotics, including *psychedelic drugs*; *race relations* and *civil demonstrations*; the concept of a *"just war"*; suicide, including *euthanasia*; *abortion*; *birth control*. Through the highly popular problem method of previous editions, Father Fagothey helps the student see all sides of major issues and thus gain an insight into their possible solution in the light of the reasoning and evidence involved.

By AUSTIN FAGOTHEY, S.J., Professor of Philosophy, University of Santa Clara, Santa Clara, Calif. Publication date: August, 1967. 4th edition, 504 pages plus FM I-XII, 6½" x 9½", 1 illustration. Price, $6.75.

The C. V. MOSBY Company MOSBY Publishers

3207 Washington Boulevard St. Louis, Mo. 63103

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

from faculties such as sociology and philosophy.

The German university was never critically re-examined after the fall of the Third Reich, nor was its structure altered in the light of that catastrophe. Members of the student government now see a political priority in the attempt to change the authoritarian character of that university. But none of them consider this task to be independent of a political commitment in the society at large, as indicated by an excerpt from a resolution the demonstrating students passed in the Henry Ford Building on June 22, 1965: "We are not just struggling for the right to study longer or to express ourselves more forcefully. That is only half of it. Our central concern is that decisions which affect students should be made in a democratic way and in cooperation with students. The object of what is going on here in Berlin (and this is a conflict in the society at large as well) is primarily neither a longer period of study nor more vacation, but rather the dismantling of an oligarchic authority and the realization of democratic freedom in all sectors of that society."

Study this Summer at the
GEORGETOWN UNIVERSITY SUMMER SCHOOL
and Discover the Difference

Two Sessions: June 17-July 24; July 25-August 30.

Workshops, Conferences, Institutes for Teachers in Mathematics, English, History, Latin, Theology, Theatre, School Guidance, Forensics, Linguistics, Geography.

Study Programs Abroad in Dijon, Salzburg, Moscow, Tokyo, and Quito.

More than 300 graduate and undergraduate courses.

Air conditioned classrooms and dormitories.

Write for Bulletin now to:
THE DEAN, THE SUMMER SCHOOL
GEORGETOWN UNIVERSITY
Washington, D. C., 20007

The road taken

Choose Seton Hill and take a step toward self-discovery. We do not dictate. Nor provide easy answers. We do encourage self-reliance. And independent thought. Our graduates are not carbon copies. They're individuals. And Seton Hill has made the difference.

4-year liberal arts college conducted by the Sisters of Charity / lay and religious faculty regional and national accreditation / catalog

Director of Admissions, Box K.

Seton Hill College

Greensburg, Pennsylvania 15601

School of the Holy Child
SUFFERN, NEW YORK

Boarding and Day School for girls, grades 8-12. College preparatory curriculum. Intellectual, cultural, apostolic formation. Music, athletics. For information write to The Prefect, School of the Holy Child, Suffern, New York 10901.

A GREAT HANDEL

RECORDS

The director of the New York City Opera, Julius Rudel, has in recent years wasted talent and money on productions of worthless new American operas and on restagings of standard repertory that have appallingly damaged or falsified works like *Don Giovanni, Carmen* and *La Traviata.* But a year ago, inexplicably, he exhibited momentary artistic good sense by presenting as a novelty not another work by Carlisle Floyd or Douglas Moore or Jack Beeson or Hugo Weisgall, but Handel's *Julius Caesar*, which has some of his most beautiful vocal writing, and by presenting it, moreover, in the original Italian, effectively staged, and excellently sung and played under Rudel's direction. Its success led RCA Victor to record the performance with the original cast headed by Norman Treigle, Beverly Sills, Maureen Forrester and Beverly Wolff. Regrettably, Sills' voice, and Wolff's even more, is afflicted with a tremulousness I don't recall in the stage performance; and the ornamenting of the repetitions in the *da capo* arias is on occasion—for example, in Cleopatra's *"V'adoro, pupille"*—carried to the point where it doesn't merely ornament the original melody but changes it beyond recognition. But these things aren't enough to keep anyone from acquiring this performance in preference to the excerpts on the London record in which Sutherland sings Cleopatra's arias with an unattractive voice and in her annoyingly mannered style.

Handel also wrote superb instrumental music—notably the *Water Music* (best performed by Menuhin with his Bath Festival Orchestra on an Angel record), and the Concerti Grossi Op. 6 for strings. All 12 were recorded by Menuhin and his orchestra; and now a Deutsche Grammophon record (stereo only) offers the Berlin Philharmonic's beautiful playing under von Karajan in effective performances of Nos. 5 and 10, two of the best, and No. 12, which has individual movements that are engaging.

String-quartet-writing is an art of texture; and no one has achieved textures as ear-ravishing as Mozart's—those, for example, of the Quartets K.387 and 421, performed by the Allegri Quartet on a Westminster record. Nor does the writing merely delight the ear: its expressive connotations touch the mind and heart. The Allegri performances are good, except for tempos in the opening movements that are too fast for the expressive effect to be fully achieved; and I therefore suggest the Budapest Quartet's performances instead.

In his different idiom Schubert achieves writing of comparable heart-piercing loveliness in his Quartet Op. 29—above all in the Minuet, which has breathtaking examples of the instantaneously achieved intensities of loveliness and expressive force that one gets also from

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Mozart and Berlioz. The Amadeus Quartet's crude accentuations in this movement, and the first violin's flawed tone throughout the performance on the Deutsche Grammophon record (stereo) lead me to suggest again the Budapest Quartet performance instead.

But a low-priced Crossroads record (stereo) has an excellent performance by the Suk Trio of another great Schubert work, the Piano Trio Op. 99.

As against what a friend aptly characterized as Prokofiev's later wall-to-wall writing, a London record offers the early *Scythian Suite*, in which his powers operate with youthful freshness, energy and fertility, and a suite made of material from the fine score for Balanchine's 1929 ballet, *The Prodigal Son*. Except for an occasional stolid tempo, Ansermet performs them well with his Orchestra de la Suisse Romande.

As for additional vocal records, the Caesar of the *Julius Caesar* recording, the fine bass-baritone Norman Treigle, produces effective performances of Philip's monologue from Verdi's *Don Carlo, "Il lacerato spirito"* from his *Simon Boccanegra,* and arias from Mozart's *Figaro, Don Giovanni* and *The Magic Flute,* among other things, on a Westminster record.

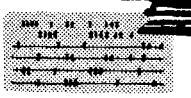
And a Victor record offers Leontyne Price's beautiful voice and shaping of phrase in three great pieces, among others of less consequence: the exquisite *"Care selva"* from Handel's *Atalanta,* in which the voice is ear-ravishing; the tremendous Sleepwalking Scene from Verdi's *Macbeth,* in which Price hardens the voice for the expressive character of the music; and Donna Anna's *"Or sai chi l'onore"* from *Don Giovanni.* in which Price's expressive intensity makes the voice tremulous and shrill.

Haydn's superb *Nelson Mass* is performed well on a low-priced Nonesuch record (stereo) by Swarowsky with a Vienna State orchestra and chorus and a solo quartet composed of Teresa Stich-Randall, Nedda Casei, Kurt Equiluz and Nikolaus Simkowsky.

And an Angel record (stereo) has a number of the magnificent pieces for three or four choirs, brass, strings and organ that Andrea and Giovanni Gabrieli wrote for St. Mark's in Venice in the late sixteenth and early seventeenth-centuries. Denis Stevens conducts excellent performances by the Ambrosian Singers and instrumental groups.

Many of Toscanini's recordings were spoiled by bad microphone placement and other errors of the so-called music directors who supervised the sessions; but there were instances where a first-rate recording was achieved and approved by Toscanini, and then was spoiled by these men's electronic manipulation. I say this with knowledge of two such instances: I happen to have heard the superb sound of the original tapes of the Musorgsky *Pictures at an Exhibition* and Beethoven Eighth, and know that it was spoiled on the records issued to the public. In the case of the *Pictures* issued on LM-1838 an extreme peaking of treble produced the excessively sharp trumpet

Whatever your career interests...



Iona College Westchester's four-year Liberal Arts College prepares you to realize your capabilities.

Comprehensive degree programs are continually adapted to meet contemporary needs, under the guidance of an experienced, dedicated faculty. And, whatever your cultural and recreational interests, you'll find Iona's 44-acre suburban campus accessible to New York's theatres and museums, and to the woods and shore of Connecticut and Long Island.

Offering these degrees: Bachelor of Arts • Bachelor of Science • Bachelor of Business Administration • Master of Business Administration • Master of Science in Education (pastoral counseling).

Evening sessions, summer sessions, and non-credit adult education courses are open to men and women.

iona COLLEGE

For full details, write or phone: Director of Admissions, Iona College, New Rochelle, N. Y., (916) NE 6-2100.

ST. JOHN KANTY PREP

Catholic boarding high school for boys. College prep only. Openings in ninth and tenth grades. Four years of math, science, & language. Outstanding college placement record. Large campus in suburban Erie,Pa. Conducted by the Vincentian Fathers since 1909. □

For further information write:

Director of Admissions
St. John Kanty Prep
3002 East 38th Street
Erie, Pa. 16501

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The University

As Miss Stein might have put it, a university is a university is a university.

It exists to bring all knowledge and respectable speculation under one roof. The university is not a church. It is not an arm of the Church. As Newman reminded us, it is not a seminary, a convent or a monastery. It is not an extension of the pulpit or the parish. It is not a political club, not an ideological boot camp. It is a community of scholars with a purpose and meaning and end of its own—a center of independent criticism.

It does not exist either to save souls or to send them to their eternal perdition. It does not exist to preserve society or to revolutionize it. It exists to feed minds, to acquaint students with the best thought of the best thinkers, with as much thoroughness, understanding and empathy as the exponents of those thinkers can summon, and to sponsor dialogue between these exponents. It exists not to strengthen its students' earlier commitments but to make meaningful, informed adult choices possible. In doing so, it does not play with loaded dice. . . .

There *is* a sense in which a modern university can be "of the Church." Just as the individual Christian, rather than the Christian Prince, is now seen as the link between Church and state, so the individual scholar is now the link between the world and the "wisdom of the Church," as well as between the Church and the "wisdom of the world."

—John Cogley
Commonweal, June 2, 1967

Send for a Trial Subscription

--------17 Issues for $2--------

COMMONWEAL
232 Madison Ave., New York, N. Y. 10016

Please send the next 17 issues to:

Name _____

Address _____

City, State, Zip _____

☐ I prefer a full year for $9.

1/26/68

sound at the beginning, the snarling brass sound in *Catacombs*, the harsh, raucous "brilliance" of the full orchestra. And though Victor's declared intention was to put the original sound of the recordings on the new Victrola records, the editor has put *Pictures* on VIC-1273 with the same peaking of treble again. Turning down the treble reduces the damage sufficiently; and the performance—especially the overwhelming realization of *Catacombs*—makes the record one to acquire.

A performance every Toscanini player talks about is the one of the magical *Queen Mab* from Berlioz' *Romeo and Juliet*. The recording derived from a broadcast was first issued with a peaking of treble that made the delicate antique cymbals sound like big bells; then it was issued in the complete *Romeo and Juliet* without this peaking; but the editor has put on VIC-1267 the first version *with* the peak; and no amount of reduction of treble converts the bells back to antique cymbals (bass must be increased). But one can remove the treble boosts from the excellent sound of Strauss' *Don Juan* and *Till Eulenspiegel* on the same record, and Wagner's Prelude and Finale from *Tristan* and Prelude and Good Friday Spell from *Parsifal* (which require additional bass) on VIC-1278.

B. H. HAGGIN

BLOOD ON THE PRAIRIE

THE SCREEN

Little realizing that movie reviewers often see films a month before they come out, acquaintances and friends frequently ask reviewers at cocktail parties what's good now. Since the reviewer is by that time usually thinking about next month's movies, he's rather vague about what's on now. But during the past weeks, I've been answering "In Cold Blood." And in most cases the response has been, "Oh, I don't want to see that thing about four bloody murders and the two young punks who did them." And I patiently try to explain that Richard Brooks' "In Cold Blood" is by no means just another murder thriller, but is in fact the best crime-and-detection thriller since Fritz Lang's "M." Since most of my acquaintances don't remember this 1931 masterpiece, they look at me vaguely and with determination not to be sullied by the Brooks' film. Theirs is the loss. I hope I can persuade readers to attend this extraordinary movie.

In the first place it must be emphasized that director Richard Brooks, who also wrote the fine screenplay, avoids sensationalism. However, Truman Capote's excellent non-fiction novel on which the film is based, although it makes your blood run cold, also steers clear of sensationalism and manages in telling the story of Perry Smith and Dick Hickok, who stupidly murdered four

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

members of the Clutter family in Holcomb, Kansas, on Nov. 15, 1959, to be amazingly objective and almost as cool as his book's title. Among the many wise things that Brooks does in writing his script is to follow Perry and Dick to the Clutter house on that November night, show the young punks going in, and then cut to the next morning when neighbors come to go to church with the Clutters and then discover the dreadful crime. It is not until the film is two-thirds finished and we have followed the two criminals in their flight and learned about their backgrounds that we get the details of the murders in flashbacks as Dick tells the story to Alvin Dewey, K.B.I. agent in charge of the Clutter case. Even then, Brooks shows the four murders with great restraint as the boys re-enact the events for which they got only $43 and some miscellaneous loot for their heinous night's work.

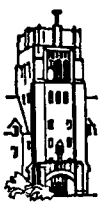
Just as Capote described the Kansas country and the setting for the crime and flight, Brooks photographs the locales in simple photography; and cinematographer Conrad Hall does a first-rate job with his stunning black-and-white shots of Holcomb (which were actually taken there) and the stretches of the Southwest through which the killers fled. It might be said, since the film shows less of the Clutter family than Capote told us, that Brooks sympathizes less with them than with the killers. Actually this is not so; at no time do we really sympathize with these two monsters. But the film does succeed in displaying some compassion and understanding for these two ruthless young men, neither of whom could have acted alone, but who, together, became a third personality able to commit this dreadful crime. We finally learn that it was Perry who was the killer, but without Dick he would not have been in Holcomb at the Clutter house.

Another of Brooks' achievements in "In Cold Blood" is his casting relative unknowns as the two killers. Robert Blake, who has been on the stage and in TV and only a few movies, portrays Perry; and Scott Wilson, whose movie experience is minor, plays Dick. The two young men are perfect in their roles, so good in fact that they could be Perry Smith and Dick Hickok. Also outstanding in the large cast are John Forsythe as agent Alvin Dewey, Paul Stewart as a reporter, Charles McGraw as Perry's father, and several others in lesser roles. If "In Cold Blood" is making a statement about anything, it is against capital punishment. Without preaching, it makes it well.

PHILIP T. HARTUNG

AN APPEAL: Peter Taiwoo Lee, a Korean layman, has established a "Village of Peace" for 30 physically handicapped. The community will support itself by raising flowers for the nearby market of Pusan. The government has supplied land and training, and Catholic Relief Services some food . Funds are badly needed for additional food and crop land, for flower seeds, fertilizer, greenhouses, etc. Gifts should be sent to: Village of Peace, P. O. Box 43, Buk Pusan, Korea (Airmail—25¢).

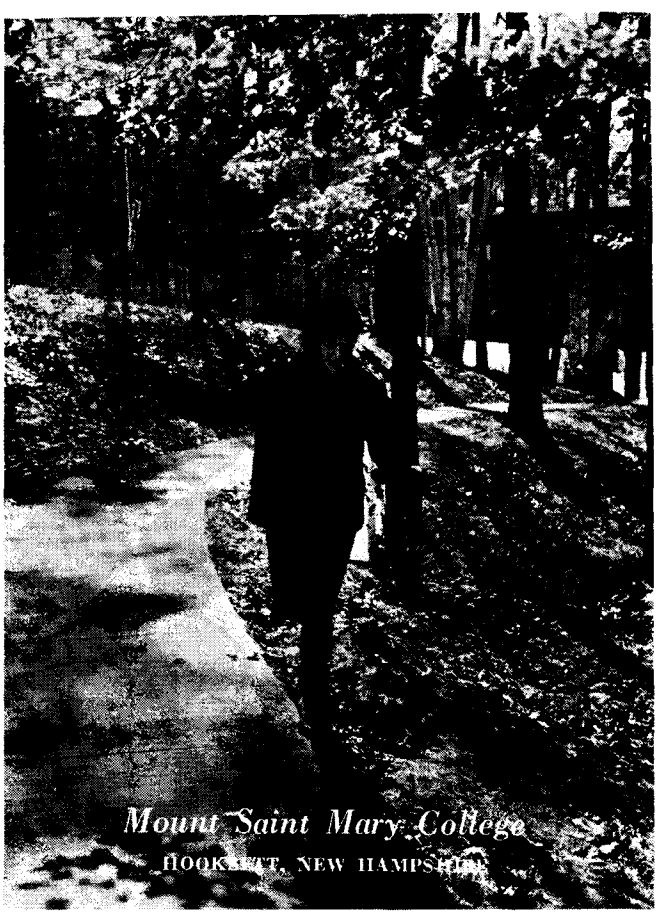
Saint Mary's College



NOTRE DAME, INDIANA

Fully accredited liberal arts college for women. Degrees: B.A., B.S., B.F.A., B. Music. Medical Technology, Pre-Medicine, Pre-Law, Teacher Training, Music. Interdepartmental Christianity & Culture Program. Academic exchange program with University of Notre Dame. Conducted by the Sisters of the Holy Cross. Graduate School of Education for men and women.

Write for catalog:
SAINT MARY'S COLLEGE
Box 71, Notre Dame, Indiana 46556



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BOOKS

Washington's exquisitely unforgiving reporter

In a Time of Torment

I. F. STONE

Random House, $7.95

ROBERT SHERRILL

Now here is one of those daydreams you can enjoy again and again: President Johnson has called a press conference, and the world's most glamorous and most overrated journalists, the White House press corps, start asking their polite (and often planted) questions. The President calls on "Bob" and "Roy" and "Smitty," and then, just when the ritual of complicity is about to end, *you* stand up and say: "Mr. President, please give us your opinion of this." And you read a page from *In a Time of Torment.* Not to make it too farfetched, you would probably have to settle for a paragraph or perhaps just a sentence before the SS troopers scooped you out of the place. What a dream! (It's almost as good as imagining that the White House some day actually got up the courage to issue a press pass to Stone. Can't you just hear Stone ripping open those canned press conferences?)

In a Time of Torment is a collection of Stone's writings of the 1960's, mostly essays from his weekly newsletter (which now has so many subscribers Stone is in danger of becoming the nation's only rich radical writer), but also some of his great reviews which first appeared in the *New York Review of Books.* I had read most of the things the first time around, and I found them even fresher on second reading.

In one essay, Stone observes that "some truths are too terrible to be uttered. They lead nowhere but to despair. They subvert hope, the ultimate pillar of the social order." I don't believe it. Certainly no truths found in this collection—and some of them are indeed full of terror—are nearly so subversive of hope as are the trivial truths daily thrown up from the shallow, meandering tunnels of the polite press.

No Washington reporter is so exquisitely unforgiving of governmental stuffshirts, bullies, windbags, liars and the rest of that mighty legion. And yet even the sum of his analysis of shoddy leadership is not depressing. One does not come away from Stone with a feeling of hopelessness, a feeling that we are being overwhelmed by dullards and deceivers. To the contrary, nothing is so reassuring as the awareness that one reporter—without a staff to help him, without a powerful organization like the New York *Times* to open doors for him—is nevertheless capable of making the Establishment watch its step. No sporting event on the East Coast can equal the spectacle of this little 60-year-old, four-eyed David with deceptively cherubic dimples peppering the hell out of all governmental goliaths, including especially the Jarring Grim Giant from Texas.

Stone is most valuable in those moments that provoke stereotype sentiments. Within a fortnight after Kennedy's death, while most liberals were still weeping for their Adonis, Stone reminded us: "Abroad, as at home, the problems were becoming too great for conventional leadership, and Kennedy, when the tinsel was stripped away, was a conventional leader, no more than an enlightened conservative, cautious as an old man for all his youth, with a basic distrust of the people and an astringent view of the evangelical as a tool of leadership. It is as well not to lose sight of these realities in the excitement of the funeral; funerals are always occasions for pious lying." In hindsight, some today (including Alan Otten of the *Wall Street Journal*) believe that Stone's judgment at the time (that Kennedy had reached an "impasse" and "something worse than a filibuster" in Congress) was in error and that, in fact, Kennedy could have pushed through many of the victories achieved by Johnson in the next two years. But hindsight is the kind of mush served up in the usual history; *In a Time of Torment* is that much greater history in which one feels again the crunch and grit and pain of events as we experienced them, and intelligent miscalculation (if, in fact, it was) has its proper place in this.

Stone's style is shaped partly by the fact that he is a humanist who is quite as much at home in allusions to Plutarch as to Billie Sol Estes. But much of his style is shaped by his apprenticeship, years ago, on Madison Avenue; and I'll have to admit it, this flip side is the one I really love. It isn't a luxury with Stone; it is very much a necessity. Cramming his stuff into four pages a week, he has come to lean on the sharp, sassy phrase, the neo-slogan head to make his point quickly and unforgettably ("Ho Chi Johnson Mobilizes Little Old New Asia"). Speaking of a face-lifting on Lyndon Johnson, he writes: "Whatever William S. White lacks as a biographer, he more than makes up as a plastic surgeon."

Writing of Robert Kennedy's play-it-safe haughtiness toward dissenters-for-real (under the title "While Others Dodge the Draft, Bobby Dodges the War"): "To die for your country is one thing. To put your political future in jeopardy for it is another." About some of the ill-conceived and distorted hopes of the left wing: "In the so-called New Politics, these lost causes are to be the Black Man's Burden. We have found ourselves an American proletariat." And about the Vietnam war: "Something more deadly than unpopularity has overtaken this conflict—it has become a bore. . . . Westmoreland may yet go down in history as the first general to be saluted by a yawn."

Under pressure from deadlines and social engagements, the Establishment press just hasn't got time to stop spinning the same old myths. For them

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Lyndon Johnson will forever be the man who organized the downfall of Joe McCarthy, for them LBJ will always be the great wheeler-dealer of the Senate in the 1950's, for them he will always be a key member of the young advisors around Franklin D. Roosevelt. In each instance, of course, the truth is to the contrary, but to get it you will have to avoid Evans/Novak and William S. White (who are busy re-writing each other) and go to Stone, just as he is the place to go for facts about Vietnam and the race revolt and Latin American affairs and what he calls "our less than free press."

Stone is a great essayist and a great debater, but supporting everything else he is and does are his talents and training as a reporter. He hoards facts the way Senator Symington would like to hoard gold. For example, while most liberals are so grateful to Senator Fulbright for opposing President Johnson on the war they forget the rest of his career, Stone is only too happy, when the occasion arises, to remind us that—even if we could forgive the Senator's racism and his economic myopia—we should not forget those several occasions when Fulbright acted downright stupid. When Johnson called Fulbright to the White House and asked for his advice on recognizing the military junta that overthrew Juan Bosch, Fulbright gave his okay. Two years later Fulbright was bitching about Johnson's treatment of the Dominican Republic, but, as Stone puts it; "That was the moment [in the secret session in the White House]—and not two years later—when Fulbright should have spoken up. The fall of the junta would have opened the way to the restoration of Bosch, the Dominican Republic's first elected President in more than a generation, and heartened every democratic regime in the hemisphere."

Fulbright was one of the biggest pushers of the Tonkin Gulf Resolution; he did not mention Dean Rusk's right-wing background when he was confirmed as Secretary of State. The truth of the matter is, Fulbright is lazy and slipshod and devastatingly cautious. Considering that Fulbright and Stone are "on the same side" these days, one may be surprised to find Stone making such judgments of the Rhodes Scholar rube.

But this misses the point of everything that Stone does, and of everything in this book, which is that he operates from the premise that every "side"—including his own—must go naked into history.

● ● ● ● ● ● ● ● ●

REVIEWERS

ROBERT SHERRILL is the Washington correspondent for *The Nation*.

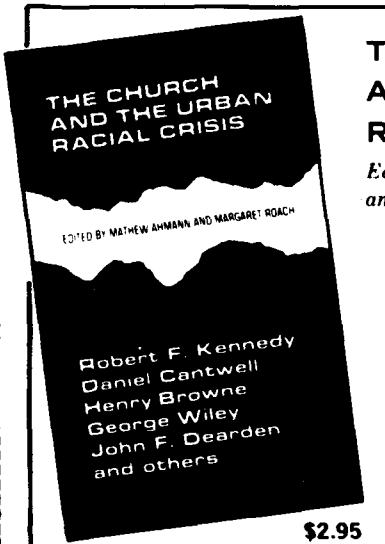
MARTIN TUCKER is an associate professor of English at Long Island University.

JOHN QUIRK is a free-lance writer and critic.

STEVEN V. ROBERTS reports regularly on urban problems for the New York *Times*.

GORDON D. KAUFMAN teaches at the Harvard Divinity School.

BOOK OF THE MONTH



$2.95

THE CHURCH AND THE URBAN RACIAL CRISIS

Edited by Mathew Ahmann and Margaret Roach

In the intensifying struggle for racial justice in America, the Catholic Church has not yet made a full commitment of her resources. The need for such a commitment, and the forms it might take, are the concerns of *The Church and the Urban Racial Crisis*. Containing the major addresses and background papers from the 1967 convention of the National Catholic Conference for Interracial Justice, this work takes full account of the complexities of America's race problem and provides imaginative strategies for dealing with it by Church members and organizations.

CONTRIBUTORS

Crisis in Our Cities
ROBERT F. KENNEDY
U.S. Senator, New York

The Equal Rights of the Poor
GEORGE WILEY
Director, Poverty Rights Action Center, Washington, D.C.

The City and the Mission of the Church
DANIEL CANTWELL
Pastor, Congregation of St. Clotilde, Chicago

Challenge to Change in the Urban Church
JOHN F. DEARDEN
Archbishop of Detroit

Power and the Institutional Church
HENRY BROWNE
President, Stryckers Bay Neighborhood Council; Asst. Pastor, St. Gregory the Great Church, N.Y.C.

Strategies for the Future
MATHEW AHMANN
Executive Director, National Catholic Conference for Interracial Justice

Meyer Weinberg on Education; Dr. Vivian W. Henderson on Employment; Emil Seliga on Housing; Dr. Paul B. Cornely on Health; Richard A. Cloward and Frances Fox Piven on Social Welfare, with Msgr. Thomas Reese for relation to Catholic systems; Paul G. Chevigny on Legal Services.

at your bookstore or

DIVINE WORD PUBLICATIONS, Techny, Illinois 60082

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Ergo

JAKOV LIND

Random House, $3.95

The Free-Lance Pallbearers

ISHMAEL REED

Doubleday, $3.95

MARTIN TUCKER

From the arena of the absurd we have come to the camp of the grotesque. Two recent novels show the path—one by a distinguished Austrian-English writer whose previous two volumes have been justly acclaimed, the other by a wildly provocative young Negro writer anxious to create an uproarious uproar. Though the tone and style in each novel differ, they have a common attitude. Jakov Lind and Ishmael Reed whoop everything up in their drive to pass meaninglessness. After all the noise, the reader may wonder how effective are the sound effects.

Jakov Lind's third novel *Ergo* is a curious combination of Yiddish vaudeville and fashionable Existentialism. At one point the wife Rita climbs up a ladder to paint the ceiling. Why she is painting the ceiling is not explained; she has always done it, why should she stop now?—seems explanation enough for the author. She looks down on the big bed on which her husband is lying naked (why he is naked and she clothed in white coveralls has at least a familiar symbolic suggestiveness: he is the man obsessed with guilt, so he tries to throw the stains of his life away by throwing away the clothes on which the stains show up. She is the woman constantly trying to whitewash everything and get on with the business of life.) She is not sure that *that* man on the bed is her husband—"with him you never know," she muses. The Yiddish inflection of self-mockery and humility comes through.

Reed also indulges in the ethnic joke turned on itself. Reed's hero, Bukka Doopeyduk goes through a series of adventures in a young Negro man's life today. He drops out of college, he marries (his wife's grandmother is a witch who frightens off callers by hanging wolfbane on the door). He loses his job (a menial one, of course) because his wife garnishees his salary when they separate (it is too difficult, his bosses say, to record the bookkeeping entries for this process, so Bukka has to do the gratuitous thing and not cause any trouble). Finally Bukka gets rid of the evil Harry Sam, a self-made man whose castle-motel overlooks the entire area, and who has mysterious powers largely connected with his Commode and with excrement. No doubt excrement is Reed's symbol for the ostensibly white society his hero views in the novel, and indeed Reed's description of Sam and his Commode will probably flush a laugh out of the most anal reader. But it is a device haphazardly handled, and in commodiously attacking everything, Reed gets his laughs but loses some of his force.

Lind's book is more quietly paced. It is a narrative of two men seeking to destroy each other by destroying that part of themselves they cannot face. Lind's novel has its share of excrement in its description of the shack in which one of the heroes, Wachholder, lives. There are hundreds of thousands of unused sheets of government paper. Wachholder crawls over them, sleeps among them, and carries on his assignation with a buxom Government minister in the midst of them. Wachholder has to destroy Wurz, his alter ego, because Wurz, by hiding in his hermetically sealed house, is constantly (so Wachholder construes it) holding Wachholder up to ridicule. Wachholder writes nasty letters to Wurz, he arranges a mockery of a trial of Wurz, but he cannot force Wurz out of his *assumed* identity.

What defeats Wachholder is not entirely clear: partly it is his two adopted sons who have their own problems of identity and in the moment of crisis refuse to strip any man of his natural artifices. If, however, Wachholder's "children" betray him, he is not alone in his dilemma. Wurz's two step-children also betray him by adopting their own devices: they pimp on public buses. Wurz's "children" destroy the retreat of frightened Wurz by forcing themselves on society's attention. What is more, they actually enjoy the shock they cause, and the money they earn.

Lind's book, as his two other works have shown, is the work of a distinguished craftsman and a man with a profound understanding of the grotesque in humankind. His third novel is disappointing in that the elements are clear enough, but they are never placed in any real contiguity. The result is a series of brilliantly conceived vignettes that deny the title of the novel, for what is exactly missing is the irresistible conclusion. The two heroes of *Ergo* remain eccentrics, camp followers of a literary mode.

Ishmael Reed can hardly be called a camp follower. His novel inverts conventional attitudes for sustained comic effect; his feints are brilliant and his punches swift. Like Lind, however, he is prone to rely on the in-joke, and to join in a growing army of writers who "grotest" too much. This army is losing some of its power to surprise.

McLuhan: Hot and Cool

EDIT. GERALD EMANUEL STEARN

Dial Press, $6.95

JOHN QUIRK

To judge from this mixed bag of McLuhania, both McLuhan's message and his role as shamanistic medium for "the electronic revolution" seem impervious to piecemeal criticism and full-scale assault. *McLuhan: Hot and Cool* is a disappointing anthology of previously published articles, packaged as a "symposium," and tied together with discrete selections from McLuhan's earlier writing. One long interview, reproduced from *Encounter,* sparkles occasionally when McLuhan manages to bypass Stearn's set-piece questions. Yet, these contents have been proffered as the authoritative collection of critiques and defense of McLuhan's dictums.

The "hot and cool" essays for and against McLuhan all suffer from the same defect. They treat McLuhan as a *de novo* departure from the modern tradition. Like James Joyce, the real key to understanding McLuhan is that he replays old themes in intellectual his-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tory and attempts a synthesis of religion and myth with modern technology. Unfortunately, such diverse contributors as Howard Gossage, Tom Wolfe, Rev. John Culkin, Harold Rosenberg and Dwight Macdonald fail to pursue this channel of analysis, in their rush to publish their expressions of enthusiasm and aversion.

The question is not McLuhan right-or-wrong, prophet scorned or false. Rather, the proper study should be *why* so many people place faith in McLuhan in proportion to the degree that he identifies the new technology of things electronic with an emerging "eutopia."

Had the reproductions from McLuhan's pre-1964 output been representative, the Stearn edition could have provided a kind of kit with which the reader might fathom McLuhan on his own. But the excerpts presented leave out those key passages where an earlier McLuhan voiced a sense of panic and concern toward the tendencies of advanced industrial society. In near populist and Marxist terms, McLuhan had anticipated the military-industrial complex thesis in his explorations of politics and economics.

The *Mechanical Bride* (1951) does provide such a perspective. There McLuhan advanced the notion that advertising and mass entertainment created a deliberate "folklore" that diverted attention from political deception and economic exploitation. The *depth* of this analysis set McLuhan apart from the chic crowd of mass culture deplorers. He railed against the corporate interests and communications cartels which made use of traditional myths (pastoral, love, democracy, religion) to expedite the goals of public manipulation and private profit. The underlying population of the modern state, he held, had been seduced by trinkets of consumption and "the cluster image of sex, death and technology which constitutes the mystery of the mechanical bride." McLuhan invested his hopes in avant-garde culture and scientific discoveries which he felt offered "analogical" techniques to defend literate values and guide the aware through the wilderness of stereotyped excesses. Eventually, he suggested, these new currents would "permit the reformer to co-operate with the same forces that produced the disease in order to point the way to health."

McLuhan's subsequent seduction by foundation projects and government grants and the exhaustion of critical stance can be traced in his middle-period writings. Again, the Stearn volume omits mention of these influences and recounts only media research documents. Similarly, the treatments of "the gutenberg galaxy" focus exclusively upon McLuhan's contentions about the adverse effects of linear psychological sets. None of his fellow scholars notice that McLuhan's revolt-against-print is a manifesto against Machiavellian politics and a money economy, designed to exorcise these evils and pave the way for a neo-technical order.

Kenneth Boulding makes a promising start in his essay, but then gets derailed. He observes that Harold Innis, the Canadian political economist who informed McLuhan about "the bias of communication," insisted that the primary influence of types of "media" was to rest power in institutions and elites. It is a pity that James Carey's "Harold Innis and Marshall McLuhan" (Antioch Review, Spring 1967), is absent from the Stearn edition. In general, McLuhan's scathing condemnation of newfound friends in big business and popular culture in *Mechanical Bride* has not received prominent attention.

The yearning for reunion with the mythical, and the romantic fascination with technics, which he so skillfully articulates, have had a *subliminal* currency for centuries. When McLuhan pops up and enunciates in semantic garb these ideas which modern man subconsciously operates upon, he performs what Ellul calls "orthopraxy," the evocation of deep-seated beliefs. In that sense, McLuhan is neither skilled scientist nor poet of the body electric. Rather, he has become a latter-day magician whom many hope can exert sympathetic counter-power over the rampant invasion by seemingly autonomous electronic instruments into every area of existence.

now available

from the publishers of the UNITED CHURCH CURRICULUM

CONFIRMATION EDUCATION SERIES

An exciting new set of strikingly designed materials comprising a shelf of resources for use by individual parishes in building a responsible and effective program of confirmation education.

Use convenient coupon or write for free, illustrated descriptive catalog.

United Church Press, Dept. CESC
1505 Race Street
Philadelphia, Pa. 19102

Please send me my free copy of catalog on

☐ Confirmation Education Series
☐ United Church Curriculum
☐ United Church Press AudioVisuals
☐ Pilgrim Press books

Name_____
Address_____
City_____ State_____ Zip____

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"Study groups will use it for discussions of world affairs while the thoughtful reader, for whom it is primarily intended, cannot but be challenged to enlarge his horizons and see the world community 'in a new way'."

America

Peace Is Possible
A Reader on World Order
Grossman Publishers, Inc.,
edited by
Elizabeth Jay Hollins

By special arrangement with Grossman Publishers, Inc., available at $2.00 paperback with discounts for group sales from
WORLD LAW FUND
11 W. 42nd St., N.Y.C., N.Y. 10036

Searching for yourself? Try Marywood. We specialize in self-discovery.

MARYWOOD COLLEGE

Bachelor's in arts, music, sciences • Master's in education, librarianship, psychology, religious education, social work • Conducted by the Sisters, Servants of the Immaculate Heart of Mary • Catalog: Admissions Director, 2307 Adams Avenue, Scranton, Pennsylvania 18509

17 Issues for $2
Return coupon from page 504

He has intimated that his "probes" reveal insights about media and that celebrity is merely a strategy to slip his warnings in to those who wield power and influence. His next two books, *Verbo-Voco-Visual Explorations* and *A Message To The Fish,* will be tests with which to measure McLuhan. Respectively, they are touted as the definitive new science of media and an appeal to the corporate elite. His consistency and success in these tasks will reveal his true stature.

Doctrines of technological determinism, prophecies of new utopias, and intellectuals wrapped in robes of celebrated authority are not novel phenomena. In *Mechanical Bride,* McLuhan traced the sorry history of theodicies to bright new wonderlands and mass media fame and scored them as tempting mirages that led to a *trahison des clercs.* Today, McLuhan issues periodic caveats against acceptance of flunky status to the establishment to tell us that he remains aware of these dangers. But McLuhan's lapses into neo-utopian evangelism suggest cooptation as the mouthpiece for an *ersatz* paradise.

It remains to be seen if his message too is a mirage.

Death at an Early Age

JONATHAN KOZOL

Houghton Mifflin, $4.95

STEVEN V. ROBERTS

What is the future of ghetto schools? The conventional liberal wisdom that racial integration should be a major aim of American education has received strong support recently from the Civil Rights Commission and the Coleman Report prepared for the United States Office of Education. That report stated that ghetto children should associate with middle-class culture in order to achieve full development; since there are not enough Negro middle-class families to go around, it added, integration with the white middle-class was necessary.

Few educators doubt the theory, but few realists think it can be implemented. Eighteen major cities already have school populations that are more than 40 percent Negro (not including Puerto Ricans). Moreover, most blacks are imprisoned in center city slums by the barricade of housing discrimination. Thus, in Chicago, 52 percent of the school population is Negro but 96.9 percent of the black children go to schools in which they outnumber whites.

Integration in Chicago and most big cities could be achieved, if at all, only through an enormous dislocation of both whites and Negroes that would be politically unfeasible and educationally chaotic. No matter what the theoreticians say, therefore, the key question for the near future is this: What are the ghetto schools going to be like, and who is going to control them? Education delayed is education denied; nothing can repay wasted years and wasted hopes.

This painful, angry book by Jonathan Kozol, describing his year as a fourth grade teacher in a largely black Boston public school, left me with only one answer to the above question. Negroes must start controlling their own schools if the intellectual butchering of their children is ever going to stop.

Sure, there are enormous problems. Largely independent school districts in poor areas, such as those proposed for New York City this fall, would find it difficult to compete for good faculties. City-wide standards might not be upheld. Militant groups could convert the schools into propaganda mills. Local communities, particularly if they contain Puerto Ricans as well as Negroes, could fight among themselves for power and patronage.

But it is hard to believe that any of these possibilities would be worse than what exists now. Kozol makes it clear that white control of black schools does not work. White teachers and administrators usually think of the black children as inferior, and thus guarantee their inferiority. Rather than nurturing imagination or pride or self-confidence in its students, Kozol's school systematically stripped away the few rags of identity and character that still clung to their black bodies.

What life for these children must be

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

like comes through in Kozol's description of a child named Stephen, a withdrawn little boy who wrote his teacher a note one day that he weighed 60 pounds. Kozol continued: "This information, I thought, came almost a little boastfully, even though it obviously isn't a lot to weigh if you are almost nine, and I wondered about it for a time until it occurred to me that maybe it was one of the very few things that he knew about himself, one of the half dozen measurable facts that had anything to do with him in the world, and so—like all people, using as best they can whatever they've got—he had to make the most of it."

This same child's fanciful drawings were torn up in front of his eyes by the art teacher and denounced as garbage because they did not conform to mimeographed designs hanging on the wall. Later, he was suspended from school but showed up anyway, his lunch bag clutched in his hand, pleading to be taken back—and wasn't.

Kozol, who graduated from Harvard in 1958 and went to Oxford on a Rhodes scholarship, was finally fired. Sick of the insipid and alien poetry assigned to his class by the study plan Kozol read them "Ballad of the Landlord" by Langston Hughes, which tells of a tenant threatening to hit his landlord if he does not repair the apartment. The poem excited the class with a new interest in language and literature. But a white parent complained and the power structure moved swiftly. Within days Kozol was out.

The incident was only the last of many. And when Kozol avoids his somewhat pompous generalizations about the bigotry of his fellow teachers and just describes the horrors of his school, he can be a very powerful writer.

Instances of insensitivity and even brutality were commonplace. The art teacher continually denigrated the drawings of the Negro children in comparison to those done by the Jews who used to go to the school. Children were blamed for things they did not do and were forced to admit that they were the culprits. The children somehow held themselves responsible for the decrepit school building and the incessant noise that often drowned out the teacher. Out of 140 biographies available for the children to read only one was about a Negro—George Washington Carver.

In Boston, not Birmingham, geography books described black children in Africa as barely human, while extolling the virtues of blond and blue-eyed stock. Students were beaten regularly with a rattan by teachers who took uncommon glee in the whole process. Negro parents who tried to come to school and discuss their children were artfully humiliated.

Undoubtedly most of the teachers in the Boston schools mean well, but that is not the point. The school system in the Roxbury ghetto, as in most central city slums, is like a colonial regime, or, as Kozol puts it, "a crumbling dictatorship in time of martial law." In the end one feels that dictatorship has to be overthrown—peacefully, if possible. Just in the process of building their own institutions, despite the disruption that will mean, black people will learn more about themselves and the world than they do now. The major course in Roxbury today seems to be self-hatred.

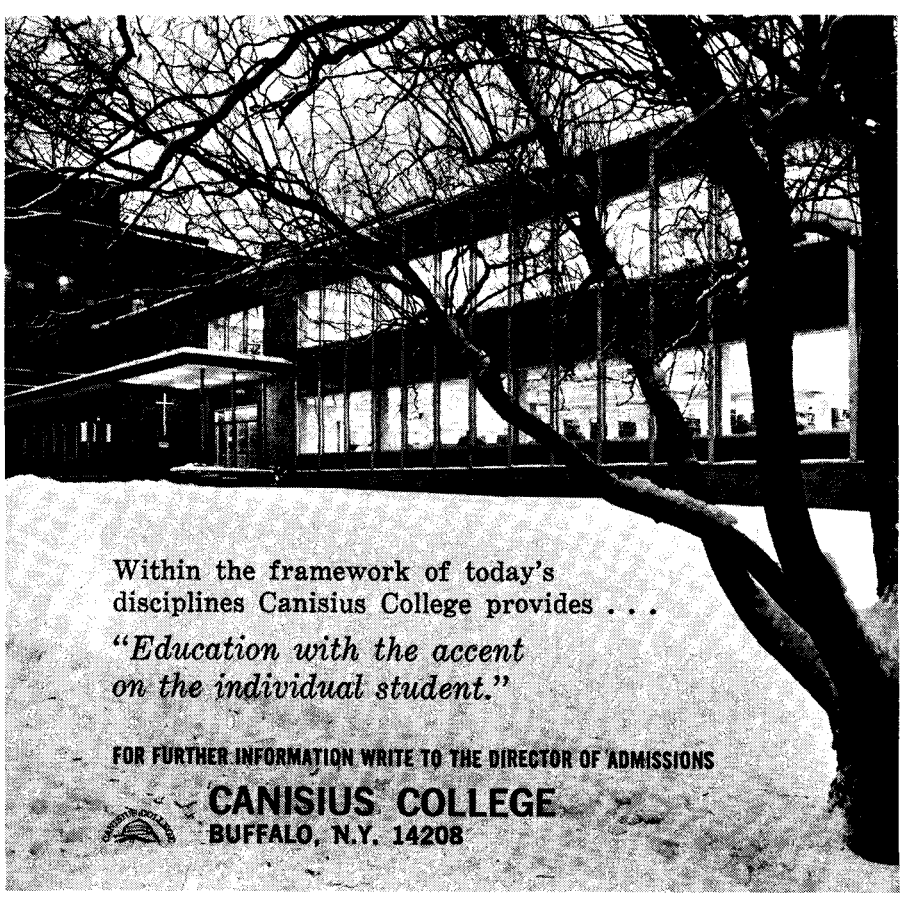
The Linguistic Turn

EDIT. RICHARD RORTY

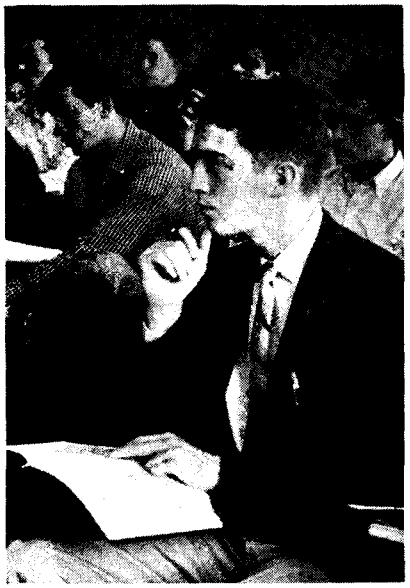
University of Chicago Press, $10

GORDON D. KAUFMAN

For the past thirty years or so English-language philosophizing has been dominated by a concern with problems of language. This has been regarded by some as a trivialization of the great (and pretentious?) concerns of the philosophical tradition; others have seen in this move the beginning of a genuine resolution—or dissolution—of previously insoluble philosophical problems. Richard Rorty, who has edited and written an excellent introduction to the present collection of essays which survey the whole development of linguistic philosophy, does not take either of these extreme positions, but he is persuaded that "Linguistic philosophy . . . has suc-


Within the framework of today's
disciplines Canisius College provides . . .
"Education with the accent
on the individual student."
FOR FURTHER INFORMATION WRITE TO THE DIRECTOR OF ADMISSIONS
CANISIUS COLLEGE
BUFFALO, N.Y. 14208

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



"At St. Michael's, I feel somehow that I am closer to the wellsprings of learning . . . a person, not a number . . . and a participant, not an observer."

ST. MICHAEL'S COLLEGE
Winooski, Park, Vt. 05404
Information: Thomas E. Dunn,
Director of Admissions.

PITTSBURGH, PA.
KIRNER's
Catholic Book Store
Pittsburgh 22, Pennsylvania
309 Market Street
Phone: CO 1-2326 and 1-2327

HIGH SCHOOL SENIORS:
DISCOVER KING'S COLLEGE
If you're a high school senior and want to include King's, which traces its origin to the University of Notre Dame, in your exploration of colleges, write to the Director of Admissions, King's College, Box C, Wilkes-Barre, Pa. 18702.

A REGIS EDUCATION...
Character · Culture
Discussion · Research
Liberal Arts • Women • B.A. Degree
Fully Accredited • Suburban Boston
Under the auspices of
Sisters of St. Joseph
Regis College
Catalog: Adm. Dept. C, Weston, Mass. 02193

ceeded in putting the entire philosophical tradition, from Parmenides through Descartes and Hume to Bradley and Whitehead, on the defensive. It has done so by a careful and thorough scrutiny of the ways in which traditional philosophers have used language in the formulation of their problems. This achievement is sufficient to place this period among the great ages of the history of philosophy." The thirty-odd essays in Rorty's collection, including some of the most important contributions to the problem of the philosopher's use of language and containing no dead wood at all, go a long way toward establishing his claim.

They do not achieve this result by concealing or bypassing the problems with linguistic approaches; the critics of linguistic philosophy, as well as its advocates, are well represented here. Hence, in reading the collection one gets a sense of the subtlety and care with which these investigations have been conducted and a real respect for the clarification of philosophical problems that linguistic analysis makes possible. Furthermore, seeing the entire history of linguistic philosophy comprehensively in this fashion enables the non-specialist in this field to gain some perspective on the major movements and issues. The inclusion of a 30-page bibliography of nearly all writings on linguistic philosophy in English between 1930 and 1965 makes the book valuable.

After the careful introductory survey and assessment of linguistic philosophy by the editor, Part I presents a number of the classic statements of the thesis that philosophical questions are primarily questions of language (by such men as Schlick, Carnap, Ryle, Wisdom, etc.). This is followed in Part II by a series of essays on the proposal, by such men as Carnap and Russell, that the problems of philosophy could be dissolved were an "ideal language" developed which avoided the ambiguities and confusions of everyday speech. Here the critics seem to have the better part of the argument, showing it to be impossible to develop clear and consistent criteria for such an ideal language, and arguing that the deliberate construction of languages in such a way as to exclude traditional metaphysical and theological problems from consideration is simply arbitrary, since those problems arise from real difficulties in our speaking and thinking. The remaining half of the book, therefore (Parts III and IV), is devoted to the more recent development of "ordinary language" philosophy, the attempt to deal with philosophical ambiguities and perplexities through careful analysis of the everyday speech in which they arise and in which they (first) get formulated.

J. L. Austin in particular during the last two decades succeeded in showing that philosophical disputes often arise because philosophers have ignored many of the subtle distinctions found in ordinary language and have given words arbitrary and misleading meanings. By careful attention to nuances, to the almost imperceptible but nevertheless important distinctions between apparent synonyms, and to the way in which we actually use our words in ordinary speech, he showed it possible to dissolve some philosophical issues and greatly to refine the analysis of others. (E.g., on questions relating to free will and responsibility, see Austin's essays on "A Plea for Excuses" and "Ifs and Cans" in his *Philosophical Papers*; for problems connected with perception and knowledge, see *Sense and Sensibilia.*) Although, because of their ready accessibility elsewhere, none of Austin's important essays are republished in this volume (as is also the case with the other great seminal writer for recent linguistic philosophy, Ludwig Wittgenstein), much discussion, analysis and critique of Austin's methods and conclusions (as well as of Wittgenstein's) will be found here. Essays by Urmson, Hampshire, Cavell and Shapere are particularly valuable in making clear the significance of Austin's work and also the way he differed from the "therapeutic" approach.

While Wittgenstein continued to believe throughout his life that philosophical problems would dissolve if properly analyzed linguistically, i.e., that philosophical questions were abnormal or even "unhealthy," Austin believed such problems often were genuine but that our insight into them was frequently ob-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

scured due to improper attention to linguistic subtleties. With a clarification of these issues our understanding of the world we live in would itself be deepened, because "When we examine what we should say when, what words we should use in what situations, we are looking . . . not *merely* at words (or 'meanings', whatever they may be) but also at the realities we use the words to talk about. . ."

There are, of course, many problems with an "ordinary language" approach to philosophical issues which may not be soluble. As critics in the present volume make clear it is difficult, perhaps impossible, to give clear criteria either for what such a method is attempting to achieve or what constitutes adequate analysis. Moreover, there remains the insistent question whether philosophical issues do not arise precisely at the points where ordinary language breaks down for one reason or another, therefore necessitating the invention of extraordinary uses and meanings. But regardless of these difficulties, it is clear that future English-language philosophizing will be much more sensitive to the subtle linguistic issues that often confuse philosophical thinking, and this can only make for greater clarity and precision.

It is notable that the present collection contains virtually no essays dealing directly with theological issues. This is not because theologians have no similar problems with words: any survey of contemporary theological writing will reveal frequent reference to and discussions of "the absolute," "the infinite," "being-itself," the analogical use of terms, and the like, and these raise as difficult problems for theologians—and often the same ones—as for philosophers. But our theologians, unfortunately, often seem completely unaware that many of their difficulties may arise precisely because of the ways they are using —or misusing—their words. They seldom hesitate to give an arbitrary meaning to a term, even though philosophical analysis has made clear the dangers of departing from ordinary usage; and they practically never trouble to investigate the subtleties of the ordinary use of many of their words, even though it is now clear this would throw considerable light on their problems. There have been only a few very introductory linguistic analyses by theologians of the words that are their stock in trade; certainly nothing that would merit inclusion in such a book as this. In view of their sloppy linguistic procedures it is hardly surprising that the theologians' use of their big word—"God"—increasingly seems dubious to many thoughtful folk.

The saturation of the early phases of linguistic analysis with an anti-theological positivism may explain to some extent the fact that theologians have been somewhat gun-shy of analysis, but it is no justification for their continuing to ignore the methods and conclusions of the "ordinary language" philosophers. The best hope for progress in discovering where the really significant theological issues lie, and what resources are available for dealing with them, would seem to wait on careful analyses of the use of religious and theological terms, so that their proper logic and grammar may be ascertained; without this the most elementary confusions and misunderstandings will continue in the highest places, and theology by slogan and epithet will reign unchallenged. Theologians cannot simply take over the conclusions of the linguistic philosophers, building them into their thinking. They will need to learn methods of careful analysis and then apply them to theological language. One could suggest no better exemplar of methodological subtlety and analytical care for their edification in such matters than the present collection of essays. It is to be hoped that the kind of spirit and sophistication one sees there will prove contagious and will infect the present generation of theologians as it has the past generation of philosophers.

CORRESPONDENCE

(Continued from page 485)

tions exist, that cases when presented are regularly dispatched to the proper Roman Congregation, and that Mr. Declan's assertion on this particular point is utterly false.

A band of priests numbering 263 has to make every priest count!

We may be small but we feel our impact is *significant.*

One reason may be that the Paulists are, and always have been, "communication-minded." Many feel our mark has been made with the printed page and the spoken word.

Whether it be in Newman Centers, missions, parishes, information centers, speakers platforms or television, the Paulist Priest tries to contribute a "total self" to spread the Christian message.

His greatest assets are that he is free to remain flexible in a changing world . . . free to develop his own God-given talents to further his aims . . . and free from the stifling formalism of past centuries.

Maybe you'd like to be #264?

If you want to learn more about the Paulists, send for a special aptitude test designed to determine if you are of priestly caliber.

National Vocations Director

PAULIST FATHERS

Room 105B

415 West 59th St., New York, N. Y. 10019

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Albertus Magnus College

NEW HAVEN, CONNECTICUT 06511

- A fully accredited four-year college for women.
- Conducted by the Dominican Sisters.
- Resident and non-resident students.
- A.B. degree
- Pre-law
- Liberal arts
- Pre-medicine
- Teacher-training

Address:
DIRECTOR OF
ADMISSIONS

Classified

● RATES 40¢ a word, 12 words minimum. Centered lines $2.40 a line. Discounts: 3 times 5%; 7 times, 10%; 13 times, 15%. Payable with order.

Mission Program

● APPALACHIAN mission program seeks volunteer public relations man or woman. Room, board, stipend. Secretary, nurses also needed. PROGRAMS IN APPALACHIA THROUGH CHRISTIAN EFFORT, Box 102, Paintsville, Ky. 41240.

Executive Secretary

● EXECUTIVE SECRETARY. Challenging position working with clergy and homosexuals to improve each's image of the other. COUNCIL FOR RELIGION AND THE HOMOSEXUAL, 34 S. 17th St., Philadelphia, Pa.

ADV/SEC

Catholic magazine, N.Y. City, needs asst. Corresp., record keeping, billing, copy to printer. Receive visitors, handle phone calls. Exp. or bright beginner. Good salary, pleasant office, fringes. Box 126, Commonweal.

Concerning the body of the author's article, it is enough to state that his description of the processing of such cases is not in accordance with this Archdiocese's experience. The procedures followed by the Archdiocese of New York are well known to those who have been personally involved and to whom relief has been granted.

MSGR. THOMAS F. HENEGHAN
Vice-Chancellor, Archdiocese of N.Y.

Reply

New York, N.Y.

Msgr. Heneghan could have responded most effectively and definitively if he had simply stated facts and figures (no names needed): e.g., "In 1967, the N.Y. Archdiocese obtained *x* number of laicizations, *y* number of *ante factum* permissions to marry, and *x* number of *post factum* regularizations."

It is true, as Msgr. Heneghan suggests (without figures or pertinent details), that the NY chancery has processed a number of cases recently. One of these was a *post factum* regularization for a priest who left the active ministry 11 years ago and patiently waited until recently for the Church to accept his subsequent marriage canonically.

In pointing out that the NY chancery is processing cases, Msgr. Heneghan failed to mention that these are for priests who left in the 1930's and '40's. My remarks, however, focused on the perplexing state of priests who have left the N.Y. archdiocese *in recent years*. I have spoken with over a dozen such men personally, and have reliable reports from some 25 others. Many of these men have seen Msgr. Quinn, *vice officialis* in charge of such matters. They have been through the humiliating trial of the Examen *"Ad causas parandas de S. Ordinatione eiusque oneribus"* in the Tribunal chambers, and have complied with everything required or suggested by the officials. I cite a typical case of which Msgr. Heneghan is well aware. In November 1965, a Bronx priest, ordained 5½ years, informed the chancery of his intention to leave the active ministry. In January 1966, the chancery granted him an official leave of absence and began proceedings for laicization and *ante factum* permission to marry. In October 1967—nearly two years later—the priest married civilly. He is still waiting for permission to marry in the Church, like 35 other priests I know of.

Whether the road block is a stockpiling of recent petitions in N.Y., as my sources indicate, or in Rome, as Msgr. Heneghan suggests, or back in the chancery office where news of a favorable reply from Rome might be withheld in hopes the priest may change his mind (as seems to be the case in the diocese of Newark, N.J.), does not really matter. The fact is that priests who have left the active ministry in the N.Y. archdiocese are not getting a response to their petitions. Their brother priests in nearby dioceses have been receiving favorable replies, sometimes in a month or two, with a simple letter from the petitioning priest and a two-paragraph endorsement from his bishop being the only documents required or submitted. In New York there may be much action, but there are no results. There is a world of difference between a petition simply passed on to Rome and one bearing the strong endorsement of the superior.

Wherever the road block(s) may be, the fact remains that New York priests themselves are so concerned about the lack of results that they brought the matter to the floor of their Priests' Senate meeting last fall. PETER DECLAN

Institution vs. Charisma

Herman, Pa.

To the Editors: Terry Eagleton, in "Politics and the Sacred" (Dec. 29), speaks of the oppressed and the exploited as the *anawim* which "fall outside the carefully wrought political structures of society, those whom society cannot accommodate." These stand as a living challenge to its institutions, a potent and revolutionary force."

I would also include among the *anawim*, the critics of the Church, not all oppressed or exploited, but certainly standing as a living challenge to the institutional Church. Many of these people express charismatic ideas, ideas, which in Max Weber's conception are

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

unusual, i.e. radically different from the routine and the everyday; *spontaneous* in contrast to stable, established forms; and *creative* as the source of new forms and new movements . . .

The Church at this time is embroiled in a struggle for dominance between the forces of institutionalization and the forces of charisma . . . For those in the bureaucratic structure the question becomes one of totally rejecting the "new ideas" or of expanding the existing structures to include them. For the innovators, the charismatic leaders, the question becomes one of totally rejecting the bureaucratic structure or radically modifying that structure. Solutions, answers, certainties do not come easily at such a time. . . .

REV. WALTER S. LUBARSKI

Manhattanville College

MASTER OF ARTS IN RELIGION
for lay and religious women preparing to teach religion

MASTER OF ARTS IN LIBERAL STUDIES AND THEOLOGY
for religious and lay women who wish to deepen their understanding of today's world

JUNE 24—AUGUST 2

Luis Alonso Schökel SJ, Biblicum, Rome
The Problem of Biblical Language

Remy Kwant, University of Utrecht
Function of Criticism in Human Life

Daniel de Lange, Willibrord Association, Holland
Revolution: A Study of World Change

John McDermott, Queens College
Modern Aesthetics

Edward Murray SJ, Manhattanville College
Problems of Modern Unbelief

Walter Stein, Leeds University
Redemptive Perspectives in Literature

Apply to: Admissions Office
Manhattanville College
Purchase, New York 10577
914 WHite Plains 6-9600

FOR THE SPRING TERM

CLASSROOM ORDERS, 10 or more copies for any number of weeks to one address, 15c a copy. Free copy added for instructor or distributor on request.

INDIVIDUAL STUDENT subscriptions: one year, $6; eight months, $4.

COMMONWEAL, 232 Madison Ave., New York, N.Y. 10016.

Fr. Groppi Appeals

Columbia, Mo.

To the Editors: The other day I received the following letter which may be of some interest to readers of *Commonweal,* many of whom are (no doubt) sympathetic to Father Groppi's fight for justice and freedom, but who perhaps have not realized the expenses involved in such a fight:

"An elderly black woman came to me in front of the church the other day and gave me four quarters. She said, 'This is for the Youth Council. I believe in what you are doing. When I get more money, I will bring it over.'

"Some of the Commandos need shoes. They are living on one meal a day. Our food expenses for the marches alone amount to $100 a day. About 200 fines remain to be paid. Our army is ragged, hungry, tired. If we could have at least enough money to help with the food and to buy sufficient clothing for those who are in need, we would be able to continue. For God's sake, please help. Respectfully, (signed) Father James E. Groppi, Milwaukee NAACP Youth Council, 1122 West Clarke Street, Milwaukee, Wisconsin 53206."

ROBERT J. ROWLAND, JR.

Our Repugnant Style

Notre Dame, Ind.

To the Editors: . . . I find your comment on and discussion of the Vietnam War quite repugnant. Your disagreement with Administration policy is not what bothers me—rather, it's the style in which you express it, the distortions of the Administration position, and the virtual unwillingness to consider or provide a forum for alternative points of view. A journal of opinion should be more than just a sounding board for the prejudices and unsupported opinions of a very select few. . . .

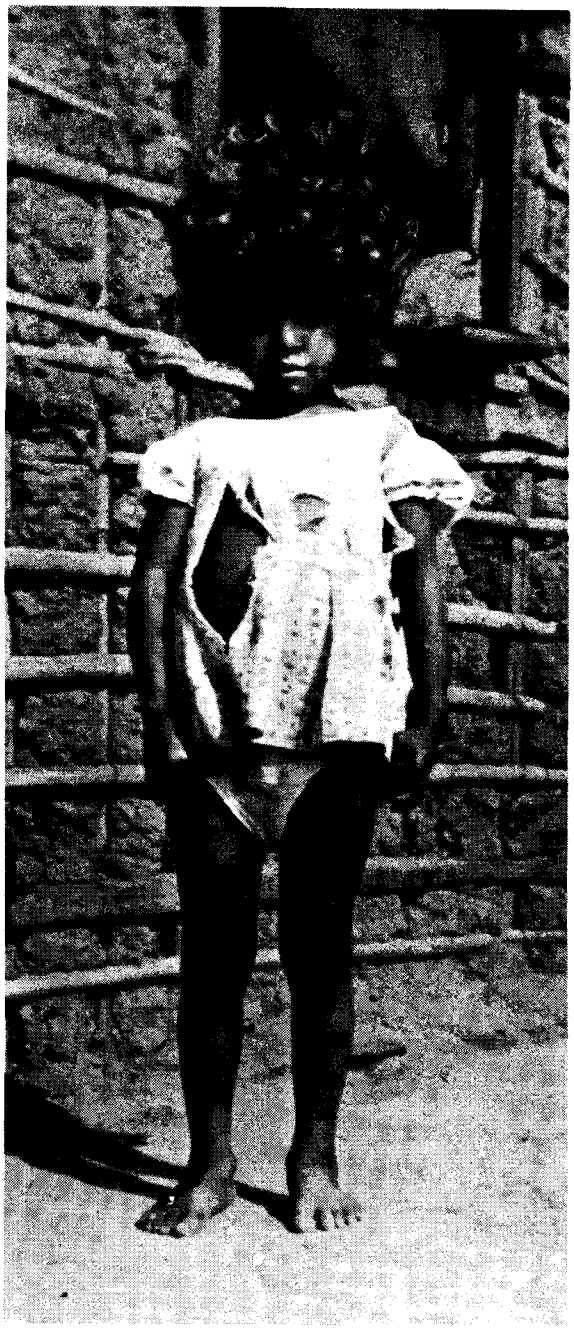
RICHARD A. LAMANNA

Esmé O'Connor '68, English major, Rutherford, N.J., student governor '67-'68, Pennsylvania Women's Extemp Champion '65, '66, '67, Harbinger editor '66-'67, Delta Epsilon Sigma, Who's Who in American Colleges and Universities . . . confident of herself as a woman . . . intellectually stimulated . . . continuously curious . . . spiritually sound.

Esmé isn't a typical Mount Mercy student . . . after all, we only have one student governor. But she is indicative of the type of young woman we attract.

Mount Mercy College
Pittsburgh, Pennsylvania
"Where challenge is a tradition"

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED



Ana Maria Is Always a Little Hungry

ANA MARIA ANDRADE, SOUTH AMERICAN, AGE 6. Mother dead. Father deserted. Child lives with sick grandmother who also cares for four other grandchildren and baby who boards with her. Total income for 7 people $9.25 per month. Two meager meals a day . . . coffee for breakfast, sometimes bread. Lunch—rice, beans and corn meal. Dinner—none. Never milk or meat. Children always hungry. Live in mud hut on top of hill. One small room. No facilities. No beds. Two mattresses, 2 blankets, 2 sheets—all in poor condition. Used clothing from other poor families. Grandmother grieves for grandchildren she cannot decently care for. Help to Ana Maria means help to entire family, medical care included.

Thousands of children as needy as Ana Maria anxiously await "adoption" by you or your group. Choose a boy or girl from Greece, South Korea, Viet Nam, Hong Kong, the Philippines, Brazil, Colombia, Ecuador or Peru. A monthly cash grant helps provide primary school education for the children in the family. In addition, there are counselling, medical care, household equipment and clothing. 82.4% of your contribution goes to your child and his family in aid and services. You receive a case history and photograph. Each month you write and receive a letter (original and translation). Learn how your "adoption" benefits the entire family. Soon, through the regular letters and progress reports, you and your child develop a warm, loving relationship.

CHECK YOUR CHARITY! We eagerly offer our financial statement upon request because we are so proud of the handling of our funds.

PLAN is a non-political, non-profit, non-sectarian, independent relief organization, approved by the United States Government, registered under No. VFA019 with the Advisory Committee on Voluntary Foreign Aid of the Agency for International Development.

© Foster Parents Plan, Inc. 1967

Foster Parents Plan, Inc.

352 PARK AVENUE SOUTH, NEW YORK, N.Y. 10010—Founded 1937

PARTIAL LIST OF SPONSORS AND FOSTER PARENTS

Steve Allen
Sen. Paul H. Douglas
Helen Hayes
Conrad N. Hilton
Sen. Jacob K. Javits
Sen. Robert F. Kennedy
Art Linkletter
Amb. & Mrs. Henry Cabot Lodge
Garry Moore
Sen. William Proxmire
Dr. Howard A. Rusk
Mr. & Mrs. Robert W. Sarnoff
Gov. & Mrs. William W. Scranton
Sen. John G. Tower

FOSTER PARENTS PLAN, INC. COM-1-68
352 PARK AVENUE SOUTH, NEW YORK, N.Y. 10010
In Canada: P.O. Box 65, Sta. B, Montreal, Que.

A. I wish to become a Foster Parent of a needy child for one year or more. If possible, sex....., age....., nationality.....
I will pay $15 a month for one year or more ($180 per year).
Payment will be monthly ( ), quarterly ( ), semi-annually ( ), annually ( ).
I enclose herewith my first payment $.....

B. I cannot "adopt" a child but I would like to help a child by contributing $.....

Name .....

Address .....

City ..... State ..... Zip .....

Date .....*Contributions are income tax deductible*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED